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**CATHOLIC**  
**THEOLOGICAL UNION**

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**announcements 1987-1989**

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**A GRADUATE SCHOOL  
OF MINISTRY**

Incorporated by the State of Illinois, as an Institution of Higher Education, November 27, 1967.

Approved as a Degree-Granting Institution by the Department of Higher Education, State of Illinois, September, 1969.

Accredited by the Association of Theological Schools in the United States and Canada, January, 1972.

Accredited by the North Central Association of Colleges and Secondary Schools, March, 1972.

Approved for Veterans' Benefits, Title 38, U.S. Code, Chapter 36, September 23, 1970.

Authorized under Federal Law to enroll non-immigrant alien students, October 28, 1971.

Member of the National Catholic Educational Association, The Association of Clinical Pastoral Education, The Midwest Association of Theological Schools, The Association of Chicago Theological Schools.

*Catholic Theological Union  
5401 South Cornell  
Chicago, IL 60615-5698  
(312) 324-8000*

# CATHOLIC THEOLOGICAL UNION

## A GRADUATE SCHOOL OF MINISTRY

### COMMUNITIES PARTICIPATING IN THE UNION

#### THE AUGUSTINIANS

Province of Our Mother of Good Counsel  
(Corporate Member)

#### THE CLARETIANS

Eastern Province (Corporate Member)

#### COMBONI MISSIONARIES OF THE HEART OF JESUS

North American Province

#### CONGREGATION OF THE BLESSED SACRAMENT

St. Ann Province

#### CONGREGATION OF THE HOLY GHOST

Eastern Province (Corporate Member)  
Western Province

#### THE CROSIERS

American Province

#### THE FRANCISCANS

Assumption Province  
Sacred Heart Province (Corporate Member)  
St. John the Baptist Province  
Holy Family Custody

#### THE FRANCISCANS CAPUCHINS

St. Joseph Province

#### MISSIONARIES OF THE SACRED HEART

U.S.A. Province (Corporate Member)

#### MISSIONARY OBLATES OF MARY IMMACULATE

Central United States Province

#### THE NORBERTINES

St. Norbert Abbey

#### THE PASSIONISTS

Holy Cross Province (Corporate Member)  
St. Paul of the Cross Province

#### PONTIFICAL INSTITUTE FOR FOREIGN MISSIONS

American Province

#### REDEMPTORIST FATHERS AND BROTHERS

St. Louis Province

#### SACRED HEART FATHERS AND BROTHERS

North American Province

#### THE SERVITES

Eastern Province (Corporate Member)

#### SOCIETY OF THE DIVINE WORD

Northern Province (Corporate Member)

#### SOCIETY OF THE PRECIOUS BLOOD

Cincinnati Province  
Kansas City Province

#### SOCIETY OF ST. COLUMBAN

American Province

#### ST. NICHOLAS DIOCESE IN CHICAGO

for Ukrainian Catholics

#### THE VIATORIANS

Chicago Province (Corporate Member)

#### THE XAVERIAN MISSIONARIES

U.S.A. Province

# Academic Calendar

1987-88

## Fall Quarter

September 23-25	Orientation and registration
September 28	Classes begin
October 5	Last date for withdrawing from courses prior to application of refund policy
November 17-18	Registration for Winter Quarter
November 26-29	Thanksgiving Recess
December 7-11	Week of study and examinations
December 11	Fall Quarter ends

## Winter Quarter

January 4	Classes begin
January 11	Last date for withdrawing from courses prior to application of refund policy
February 23-24	Registration for Spring Quarter
March 14-18	Week of study and examinations
March 18	Winter Quarter ends

## Spring Quarter

March 28	Classes begin
March 28	Last date for submitting final draft of M.A. Thesis for June graduation
March 31-April 3	Easter Recess
April 4	Last date for withdrawing from courses prior to application of refund policy
May 6	Final approval of M.A. thesis for June graduation
May 17-18	Registration for Fall Quarter
May 20	Last date for submitting M.T.S. Project for June graduation
June 2	Graduation
June 3	Spring Quarter ends

## **1988-89**

### **Fall Quarter**

Orientation and registration	September 21-23
Classes begin	September 26
Last date for withdrawing from courses prior to application of refund policy	October 3
Registration for Winter Quarter	November 15-16
Thanksgiving Recess	November 24-27
Week of study and examinations	December 5-9
Fall Quarter ends	December 9

### **Winter Quarter**

Classes begin	January 3
Last date for withdrawing from courses prior to application of refund policy	January 10
Registration for Spring Quarter	February 21-22
Week of study and examinations	March 13-17
Winter Quarter ends	March 17

### **Spring Quarter**

Classes begin	March 28
Last date for submitting final draft of M.A. Thesis for June graduation	March 28
Last date for withdrawing from courses prior to application of refund policy	April 4
Final approval of M.A. thesis for June graduation	May 5
Registration for Fall Quarter	May 16-17
Last date for submitting M.T.S. Project for June graduation	May 19
Graduation	June 1
Spring Quarter ends	June 2

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# General Information

## HISTORY AND PURPOSE

Catholic Theological Union was founded in 1967 as a creative response to the call sounded by Vatican II for a renewed theological education for priesthood. Three religious orders originally sponsored the school: the Franciscans of Sacred Heart Province, the Servites of the Eastern U.S. Province, and the Passionists of Holy Cross Province. The school was granted corporate status by the State of Illinois in November, 1967. Classes began in the fall quarter of 1968, with a faculty of 24 and an enrollment of 108. In January, 1972, Catholic Theological Union was accredited by the American Association of Theological Schools. The North Central Association of Colleges and Secondary Schools granted accreditation in March, 1972.

Since its founding, other religious communities have designated Catholic Theological Union as their official theologate: the Augustinians (1968), the Norbertines (1968) the Society of the Precious Blood (1969), the Missionaries of the Sacred Heart (1969), the Society of the Divine Word (1970), the Congregation of the Holy Ghost (1971), the Claretians (1972), the Viatorians (1982), the Xaverian Missionaries (1973), The Crosiers (1974), the Comboni Missionaries of the Heart of Jesus (1976), the Pontifical Institute for Foreign Missions (1976), the St. Nicholas Diocese in Chicago for Ukrainian Catholics (1978), the Sacred Heart Fathers and Brothers (1979), the Assumption Province of the Franciscans (1980), the



Congregation of the Blessed Sacrament (1980), the St. Paul of the Cross Province of the Passionists (1981), the Capuchins (1982), the St. John the Baptist Province of the Franciscans (1983), the Society of St. Columban (1984), the Redemptorist Fathers and Brothers (1984), the Missionary Oblates of Mary Immaculate (1985), and the Western Province of the Congregation of the Holy Ghost (1985).

Catholic Theological Union is unique among schools of theology and seminaries. It is not a coalition of independent schools. Rather, the participating orders have closed their individual theologates and merged their resources into one school, with one administration and faculty. Control is vested in the Board of Trustees. The school has the advantage of unity of administration and breadth of tradition and support and has been accepted by its peers in the world of theological education.

Catholic Theological Union is now the largest Roman Catholic school of theology in the United States, serving twenty-seven provinces and abbeys of religious men as an official theologate. It also serves other students, lay and religious, in the preparation for ministry. One out of every six religious priesthood candidates in the United States is trained at Catholic Theological Union.

There is a living sense of purpose which guides a school more effectively than any written statement. From the very beginning, it was understood that Catholic Theological Union would be a school for ministry. Theology would be directed to practice. The by-laws concisely stated this objective: to train and teach aspirants to the Roman Catholic priesthood so that they may be fully qualified to meet the requirements of such priesthood.

As a school grows, a periodic review of its purposes is necessary. In 1980, Catholic Theological Union reviewed its goals and adopted a new Mission Statement:

Catholic Theological Union at Chicago is a school of ministry in the Roman Catholic tradition, begun in 1968 by a number of religious communities of men who combined resources in order to educate more creatively for priesthood. Today that founding vision embraces preparation for many forms of public ministry in the Church from ordained priesthood to lay ministries. Catholic Theological Union accepts qualified men and women who show vocational commitment and seek graduate ministerial education.

The community life of the school reflects the influence of the religious institutes which founded and sponsor the school. Thus inclusion, mutuality and participation mark the ecclesial context of the entire educational program. Within this context students live, grow and experience formation in faith and ministry. It also provides the impetus for the school's strong emphasis on mission, justice, and the cross-cultural dynamics of ministry in the modern world and in a global church. Membership in the Association of Chicago Theological Schools and cooperation with the Divinity School of the University of Chicago offer opportunities for ecumenical participation in the preparation for ministry and for academic research in theology.

Catholic Theological Union possesses a rich variety of academic and pastoral resources. These enable it to educate capable ministers for the present and future church.

The central focus of Catholic Theological Union is the priesthood candidate. In the spirit of the Program of Priestly Formation, the school has adapted its programs to the present needs of Church and society. Today, such adaptation involves an additional commitment to education

for the wide variety of ministries emerging in the church, for women and men, religious and lay, as well as continuing education for those already involved in ministry, both ordained and non-ordained. One third of Catholic Theological Union's current students are among those preparing for such ministries or are in programs of continuing education for their current ministries.

### **LOCATION**

Catholic Theological Union is located in Hyde Park on Chicago's south side. This is a cosmopolitan, stably integrated community, with a strong sense of identity. Within walking distance are shopping centers, theatres, restaurants, churches, parks, the Lake Michigan beaches and the Museum of Science and Industry. Downtown Chicago is fifteen minutes away by car or rapid transit. More importantly, Catholic Theological Union is close to the Divinity School of the University of Chicago and to several schools of theology in the area: Chicago Theological Seminary, Lutheran School of Theology, Meadville/Lombard Theological School, and McCormick Theological Seminary.

### **CAMPUS**

Catholic Theological Union occupies two buildings on Cornell Avenue, and also leases classroom space in a building on 54th Street. Five floors of the ten-story building at 5401 South Cornell Avenue provide space for administrative and faculty offices, library, dining and lounge facilities, meeting rooms, and audio-visual laboratory and classrooms. One floor of the building at 5326 South Cornell Avenue provide additional faculty office and classroom facilities. In addition, Catholic Theological Union rents classroom space with the Chicago Sinai Congregation on 54th Street.

Five floors of living quarters for some of the religious communities of men are located at 5401 South Cornell Avenue, and four floors of quarters for additional students are in building at 5326 South Cornell Avenue.

### **THE LIBRARY**

The Catholic Theological Union Library contains 105,000 volumes, providing resources for study and research by students and faculty members. It currently receives over 540 periodicals. In addition to the general theological holdings, the library has special collections in mission studies, history of religions, and homiletics.

The Association of Chicago Theological Schools' libraries, one of the largest theological bibliographical resources in the Western hemisphere, consisting of more than 1,200,000 volumes in theology and allied fields, are available to students enrolled in CTU. A courier service circulates books and periodicals for inter-library loans.

Membership in the Association of Chicago Theological Schools, the Illinois Library Computer System Organization, and the Illinois Regional Library System, and the On-line Catalog Library Cooperative, allows library patrons access to other library resources in the city of Chicago, and the state of Illinois, and the rest of the nation.



## THEOLOGICAL AND MINISTRY IN CHICAGO

From its earliest days, Chicago has been a major cosmopolitan center, with its many neighborhoods representing a wide variety of racial and ethnic groups, as well as a broad spectrum of cultural and religious traditions.

In recent years, Chicago has also become one of the largest centers of theological education in the world. Its twelve seminaries, with over three thousand students and three hundred faculty, make Chicago an unequalled resource for the study of theology and ministry.

Catholic Theological Union enjoys a variety of collaborative relationships with the other theological institutions of the city, through two distinctive but interlocking consortia.

The school works especially closely with four other institutions in Hyde Park, who together form the *Committee on Academic Cooperation in Hyde Park*. The other institutions are the Chicago Theological Seminary (United Church of Christ), Lutheran School of Theology, Meadville/Lombard Theological School (Unitarian/Universalist Association), and McCormick Theological Seminary (Presbyterian Church, USA). The Committee works to develop coordinated and joint programming as well as other academic services to students and faculty. Noteworthy among those efforts are the Ecumenical Hispanic Resources Committee, which coordinates resources for theological education for the Hispanic communities, and the Hyde Park Ecumenical Project, an ongoing interfaculty colloquy.



The *Association of Chicago Theological Schools* represents another form of collaboration. Its membership includes the five Hyde Park schools; Bethany Theological Seminary (Church of the Brethren) and Northern Baptist Theological Seminary, both located in the western suburbs; and five northside schools, Garrett-Evangelical Theological Seminary (United Methodist), North Park Theological Seminary (Evangelical Covenant), Saint Mary of the Lake Seminary (Roman Catholic), Seabury-Western Theological Seminary (Episcopal), and Trinity-Evangelical Divinity School (Evangelical Free Church). The Association fosters student cross-registration, coordination of library access and acquisitions, faculty discussion, and communication among the schools. It offers to the 3500 students in its twelve schools more than one thousand courses annually and library collections in excess of 1.2 million volumes, with nearly five thousand currently received periodical subscriptions. Further information of the Association may be found in the current edition of its *Announcements*.

The participating institutions in each of these arrangements maintain educational autonomy and grant their own degrees. Each school also preserves its confessional identity and theological traditions. Catholic Theological Union's participation follows the guidelines set down in the *Ecumenical Director* of the Secretariat for Promoting Christian Unity and in the *Program of Priestly Formation* of the National Conference in Catholic Bishops.

Students may enroll in courses in any of these twelve schools without additional tuition or registration charge upon approval of their academic advisor and the Registrar. They enjoy library privileges in all these schools as well without additional charge.

## THE UNIVERSITY OF CHICAGO

Catholic Theological Union is located near the campus of the University of Chicago, one of the great research institutions in the world. Its Divinity School is renowned for historical research and the preparation of teaching scholars.

A special plan of biregistration permits its students to register for courses in the University at a substantial reduction of tuition.

By special arrangement, certain M.Div. students may pursue a coordinated sequence of study whereby they may receive the M.Div. degree from Catholic Theological Union and the Ph.D. degree thereafter from the University of Chicago's Divinity School. Details on this arrangement are found on p. 31 of these announcements.

## THE URBAN ACADEMY IN CHICAGO

Catholic Theological Union is a founding member of the Urban Academy in Chicago, an interfaith, interracial training center which promotes the public ministry of religious institutions. The Academy

provides seminars, workshops and internships for students exploring various aspects of ministry in the urban setting, as well as shorter urban "plunges" to acquaint students with specific problems in the city.

Courses offered by the Urban Academy may receive academic credit. Further information on these courses may be received from the Registrar's Office.

The Executive Director of the Academy is the Rev. Donna Schaper. Its offices are located at 4800 North Broadway.

## **LECTURESHIPS**

The Jewish Chautauqua Society established a resident lectureship in Judaism at Catholic Theological Union in 1968, for the purpose of providing offerings in Jewish studies in the curriculum. Hayim Goren Perelmutter, Rabbi Emeritus of Congregation K.A.M. Isaiah Israel and past President of the Chicago Board of Rabbis, has served as Chautauqua Professor of Jewish Studies at Catholic Theological Union under this endowment since 1968.

The Northern Province of the Society of the Divine Word established the Divine Word Scholar in Residence in 1976 to bring qualified persons from the Third World to lecture at Catholic Theological Union. These lectures offer courses for one or more courses during the academic year. Other participating communities at Catholic Theological Union have periodically endowed visiting lectureships to enrich the offerings in the school's curriculum.

## **NATIONAL ORGANIZATION FOR THE CONTINUING EDUCATION OF ROMAN CATHOLIC CLERGY**

The National Organization for the Continuing Education of Roman Catholic Clergy (NOCERCC) is an independent service organization serving continuing education directors and formation directors of dioceses and religious communities. Full membership is open to dioceses and religious provinces in the United States. Affiliate members include agencies, universities, and other institutions which offer services for the ongoing growth of priests. Affiliate membership is also open to dioceses and religious provinces outside the USA. At present there are 231 full members and 67 affiliate members.

NOCERCC was founded in 1972, and is served by an elected President, twelve Board Members representing the thirteen Episcopal Regions, and 2 religious. Services include: a bi-monthly newsletter, an annual convention, in-service training at regional meetings, task force reports on subjects touching continuing education and priestly growth, conventions of pastors held regionally which promote leadership skills, and training for directors and teams who minister to priests. NOCERCC seeks to support a holistic approach to continuing education, which includes not only theological renewal and growth but personal and spiritual growth and greater effectiveness in pastoral skills.

The national office of NOCERCC is located at Catholic Theological Union, and the Rev. Jerome Thompson serves as its Executive Director.

### **STAUROS INTERNATIONAL**

STAUROS International is an ecumenical, international, non-profit association which promotes studies and programs on specific areas of human suffering from a religious point of view, particularly, but not exclusively, from a Christian viewpoint.

STAUROS was founded in 1972. The central international office is located in Louvain, Belgium, with other offices established in Spain, Italy and Northern Europe. The U.S. office was located at Catholic Theological Union in 1981.

STAUROS activities include: publication of a bi-monthly Notebook which presents articles and resource material on suffering drawn from Scripture, theology, other disciplines and personal histories. It produces a specialized bibliography on publications (English and European) from different disciplines on suffering, issues scholarly Bulletins, conducts International and National Congresses and Symposiums, promotes and supports writings which advance its purposes, and conduct workshops and retreats on suffering and the mystery of Redemption.

Rev. Flavian Dougherty, C.P. is Executive Director of the U.S. STAUROS Office.

# Fees and Financial Aid

All tuition and fees are subject to annual review and change. Current rates for tuition and other fees can be found in an insert appended to the *Announcements*.

## PAYMENT POLICY

Payment of tuition and fees is due within the first thirty days of each quarter. Late payment will be subject to a 1% penalty per month on the unpaid balance. Students may request special payment plans and must contact the Comptroller to make these arrangements at the start of each quarter. These special payment plans must be approved in writing. Students with outstanding bills will be permitted to register for the following quarter on a conditional basis only. Catholic Theological Union reserves the right to withhold registration, library privileges, transfer of credits, diplomas and transcripts until all charges and penalties have been paid in full. In the event that full collection cannot be made within a reasonable amount of time, Catholic Theological Union will make use of legal collection procedures. The student will be responsible for the additional expenses entailed in the use of these procedures.

## REFUND POLICY

To withdraw from courses, students must follow the procedures as outlined by the Registrar's Office. Refunds are available according to the following schedule:

within the first week of each quarter . . . . .	full refund
within the second week of each quarter . . . . .	75% refund
within the third week of each quarter . . . . .	60% refund
within the fourth week of each quarter . . . . .	40% refund
within the fifth week of each quarter . . . . .	15% refund
after the fifth week of each quarter . . . . .	no refund

## FINANCIAL AID

Since the theological education of the majority of students at Catholic Theological Union is financed in full from funds of the participating communities, resources for financial aid are quite limited. The school will attempt, however, to provide some aid to a limited number of students. Returning students wishing to apply for aid should file an application for financial aid with the Dean of Students and Community Services prior to May 15th. Matriculating students wishing to apply for aid should file an application with the Dean of Students and Community Services 60 days prior to the beginning of the quarter.





## Student Life

The *Dean of Students and Community Services* is the official representative of the administration for matters of student life at Catholic Theological Union. The Dean of Students and Community Services works closely with the Student Executive Committee and the Formation Council and serves as liaison person between these bodies and the administration.

A wide range of student services are provided including information on health insurance, financial aid, job placement, immigration forms, and liaison with the University of Chicago library, health service and recreation facilities. These services and others are detailed in the *Catholic Theological Union Student Handbook*, available from the Dean of Students and Community Services.

### STUDENT EXECUTIVE COMMITTEE

The basic organ of the student opinion and action at Catholic Theological Union is the Student Executive Committee. The SEC coordinates several areas of student responsibility and participation in Catholic Theological Union life. The Student Government places representatives on the Catholic Theological Union Senate, and on the principal school committees. The Student Executive Committee is headed by a president and vice-president elected by the student body. The participating communities and independent students also place representatives on the SEC. The SEC represents the students in matters dealing with the faculty and administration, as well as student concerns in the other schools. The SEC works closely with the Dean of Students and Community Services.

## FORMATION COUNCIL

The Formation Council is made up of the directors of spiritual formation of all communities at Catholic Theological Union and the Dean of Students. It provides a forum through which the directors share insights and experiences regarding spiritual formation. Also, the Formation Council agrees upon common policies in matters which affect the religious well-being of the student body, and in particular of the students from the various religious communities, and makes suitable recommendations to the administration. To foster the spiritual development of the students, the Formation Council arranges for speakers, conferences, and workshops. Liaison with the faculty is effected by the attendance of members at faculty meetings and in faculty committees. The Formation Council also places two representatives on the Catholic Theological Union Senate.

## GUIDANCE, COUNSELLING, AND WORKSHOP

The participating communities of Catholic Theological Union generally provide services in the area of counselling and spiritual direction for their own students. For students who are not members of participating communities, referral for counselling and spiritual direction is available through the office of the Dean of Students and Community Services.

In matters of academic guidance, each student is assigned an academic advisor upon being accepted into the school.

Each of the participating communities celebrate daily liturgies, to which all students are welcome. In addition, Catholic Theological Union sponsors occasional liturgies for the entire school.



## HOUSING AND FOOD SERVICE

Participating communities at the Catholic Theological Union generally provide housing for their own students. A limited amount of housing for independent students is available at 5326 S. Cornell through the Dean of Students and Community Services. If Catholic Theological Union housing is unavailable, the Dean of Students and Community Services will help in searching for suitable accommodations. Requests for housing assistance should be made in writing to the Office of the Dean of Students and Community Services as soon as the student has been admitted to the school, and no later than thirty days prior to the beginning of the quarter.

Some of the participating communities of men have their residence in the building at 5401 S. Cornell, and from time to time a limited number of rooms are available in a given quarter. Inquiries as to availability of these rooms can be directed to the Business Office and should be received at least 60 days prior to the beginning of each quarter.

There is a food service, cafeteria style, available to all students and staff. Meals may be purchased on a quarterly contract or meal ticket plan.

Catholic Theological Union housing and food service prices are subject to periodic review and change.

## RECREATIONAL FACILITIES

Recreational facilities are available nearby as well as throughout the city. The natural beauty of Lake Michigan, a short walk away from school, provides a scenic setting for meditation, walking, jogging and bicycling. Beaches and parks for sunning, picnicking and general enjoyment are a few blocks away. Golfing is available in nearby Jackson Park along with tennis facilities, which are also available in Cornell Park two blocks away. Indoor facilities in the area include swimming, racquetball, tennis and fitness equipment. The University of Chicago athletic facilities are available to Catholic Theological Union students for an annual fee. The school sponsors intramural volleyball and an annual 10 K Lakefront run.

# General Regulations

## ADMISSION TO CATHOLIC THEOLOGICAL UNION AND ITS PROGRAMS

Catholic Theological Union, as a school for ministry in the Roman Catholic tradition, aims at providing quality education for persons interested in ministry. Consequently, all its programs are open to all serious and qualified students, male and female, who wish to prepare themselves for ministries in this tradition.

### Pre-Theological Study

Pre-theological studies have been the object of extensive study and consultation in recent years. Both the *Program of Priestly Formation* and



the Association of Theological Schools have outlined in broad, flexible guidelines the kinds of foundational understandings the entering student ought to have in areas such as human life, culture, religion, and skills of thought, communication, and language. Catholic Theological Union concurs with these statements and has adapted its admission requirements and recommendations to their spirit.



### **General Admission Requirements**

The following items are necessary as part of application for general admission to Catholic Theological Union:

- A bachelor's degree or its equivalent from an approved college or university.
- A completed application form. The application form may be obtained from the Admissions Office. Applications from students of participating communities are due April 15. Applications from all other students are due six weeks prior to the quarter in which students plan to enter Catholic Theological Union. Late applications will be accepted, but no guarantee can be given of admission processing in time to begin the following quarter. In such cases, students may be admitted conditionally at the discretion of the Committee on Admissions.
- Payment of the matriculation fee to the Admissions Office.
- Submission of official copies of all college transcripts to the Admissions Office.
- Letters of Recommendation

Application for a degree program: three letters.

- For priests and deacons or members of religious institutes which are not participating communities of Catholic Theological Union, one of these letters must be from an official representative of their diocese or institute.
- Applicants from Catholic Theological Union's participating communities need not submit letters, since permission from a participating community constitutes adequate recommendation. If the community withdraws its sponsorship, Catholic Theological Union reserves the right to request the three letters and to reconsider continuation of status.

Application for special student status: one letter.

- This letter must come from someone who can testify to the applicant's ability to undertake graduate study in ministerial education. Renewal of special student status beyond one year is contingent upon the recommendation of instructors at Catholic Theological Union.

Catholic Theological Union reserves the right to require personal interviews with an admissions officer and to require screening tests of applicants.

*Admission to Catholic Theological Union does not constitute admission to degree candidacy. Specific requirements for candidacy in the various degree programs are listed under the descriptions of those programs elsewhere in this catalogue.*

## ACADEMIC REGULATIONS

### Student Classification

Students are admitted to degree candidacy after completion of admission requirements to the respective degree program and after two quarters of study.

Students not requesting admission to degree programs or the certificate program are classified as special students and may hold this status on a one year, renewable basis.

Students enrolling for at least nine hours per quarter are classified as full-time students. All others are part-time students.

### Registration

Registration takes place in advance of the quarter on the dates announced in the academic calendar. Late registration is allowed on the dates so designated in the calendar. Registration after these dates cannot be guaranteed and must be accompanied by a late registration fee of \$5.00.

## Changes in Registration

Changes in registration are allowed through the first week of the quarter. Thereafter the course will appear on the transcript with a grade or designation of withdrawal.

## Class Schedule and Course Load

Catholic Theological Union operates on the quarter system, with three eleven-week quarters per year. Most courses are offered for three quarter credit hours, and meet one hundred fifty minutes per week for ten weeks, with the eleventh week for study and examinations. Classes are scheduled Monday through Thursday during the day, with evening courses and some weekend intensives also being offered.

Course offerings are arranged so that one may pursue an M.T.S. or M.A. degree in most areas of concentration completely by means of evening courses. The sequence of these courses is scheduled using a two-year cycle.

The normal course load is four courses (twelve credit hours) per quarter. Students may register for an additional course with the permission of their academic advisor.

## Grading and Standards of Progress

Grades are given at the end of each quarter and published by the Registrar. The student's academic advisor keeps a progressive checklist of regular advancement toward completion of hour and area requirements.

Catholic Theological Union uses the letter grade system, and also the pass-fail system for some courses. Grades are given and computed according to the following schedule:

A	=	Excellent	four quality points
B	=	Good	three quality points
C	=	Fair	two quality points
D	=	Poor	one quality point
F	=	Failure	no quality points
P	=	Pass	
WP	=	Withdrew passing	
WF	=	Withdrew failing	
I	=	Incomplete	
PI	=	Permanent Incomplete	

Students must have a minimum 3.0 cumulative quality point average in a degree program in order to graduate. Students falling below this cumulative average for two consecutive quarters are subject to probation. Students failing to show improvement are subject to dismissal unless there are extenuating circumstances.

Catholic Theological Union reserves the right to dismiss students whose academic progress or whose adjustment to the school is unsatisfactory.

Students dismissed for poor scholarship cannot be readmitted to the degree program.

### **Withdrawals**

Students may withdraw from any course up to the end of the seventh week of the quarter if permission of their advisor is obtained. They must follow the procedures outlined by the Registrar's Office. The grade "WP" or "WF" will be entered on their transcript for courses from which they have withdrawn.

### **Incompletes**

Instructors may allow students an extension of time to complete coursework up to the end of the fifth week of the next quarter. If work is not completed by that time, the instructor will award either an "F" or a "PI" for the course. In those instances, no credit will be given for the course. The course may be repeated, provided that the student registers and pays tuition according to the normal procedures of the school.

### **Failures**

No credit is given for a course in which a student received an "F". If the course is required, it must be successfully completed before taking courses for which it is a prerequisite or before graduation.

### **Transfer of Credit**

Previously earned graduate credit in theology may be transferred to Catholic Theological Union. Ordinarily, no more than nine hours may be transferred into M.A. and M.T.S. programs. No credits from courses graded below "C" can be transferred. These credits will be recognized only after the student has completed successfully one year of academic work at Catholic Theological Union. Requests for transfer of credit are to be addressed to the Office of the Dean.

### **Advanced Standing**

Students entering M.Div. and M.T.S. programs may petition to receive advanced standing for previous work done in foundational areas. If the petition is granted, hours in those foundational areas then become elective. Petitions for advanced standing are to be directed to the Office of the Dean after admission to Catholic Theological Union.

### **Credit by Examination**

Credit by examination may be sought in many foundational areas and in select advanced areas in the M.Div. and M.T.S. programs. Procedures for seeking credit by examination are outlined in the M.T.S. and M.Div. Manuals.



## **Credit by Cross-Registration**

Students enrolled at Catholic Theological Union enjoy the possibility of enrolling in a number of other Chicago theological schools. They may enroll (at no additional tuition charge) at any of the other eleven member schools of the Association of Chicago Theological Schools (Bethany Theological Seminary, Chicago Theological Seminary, Garrett-Evangelical Theological Seminary, Lutheran School of Theology, McCormick Theological Seminary, Meadville/Lombard Theological School, North Park Theological Seminary, Northern Baptist Theological Seminary, St. Mary of the Lake Seminary, Seabury-Western Theological Seminary, and Trinity Evangelical Divinity School. Students of Catholic Theological Union may also enroll in the Spertus College of Judaica.)

Catholic Theological Union enjoys a relationship whereby its students may also enroll in courses at the University of Chicago with significant reduction in tuition. Details may be obtained from the Registrar's Office.

Credit for courses taken in the schools mentioned above may be applied toward Catholic Theological Union degree requirements. Up to one-third of a student's work may be done in these other schools, and by special arrangement this may be increased to one-half.



## Academic Programs

### The Catholic Theological Union Curriculum

Catholic Theological Union's stated purpose is to be a school for ministry, preparing persons to minister in the Roman Catholic tradition. First and foremost this means graduate theological education and ministerial preparation for the priesthood. It also includes preparation for the variety of ministries now already part of, and still emerging within the Roman Catholic Church.

As a school for ministry, its curricular model is one of competency-based education, committed to academic and professional excellence. For Catholic Theological Union, competency-based education means:

- a student-centered (rather than content-centered) educational process aiming at the integration of the student's knowledge and experience;
- the development within the student of a grasp of the Catholic religious heritage;
- an adequate understanding of a variety of frameworks and methodologies for interpreting that heritage;
- an increasing ability to communicate that heritage effectively in varying ministerial contexts.

This educational process is broadened by the larger awareness of the cultural pluralism of the contemporary world, provided by Catholic

Theological Union's international student body and program of World Mission. It takes place within the ecumenical context of the Association of Chicago Theological Schools. The process is strengthened by the school's tradition of critical inquiry and broad humanistic study.

More specific curricular objectives are given with each of the degree programs.

## **MASTER OF DIVINITY (M.DIV.)**

### **Aim of the Program**

Catholic Theological Union's Master of Divinity degree is a graduate professional program. The M.Div. degree attests that its bearer has achieved a level of competency and proficiency in selected areas and skills to be ordained priest in the Roman Catholic Church.

The M.Div. program combines theological education, guided ministerial experience, and structures for integrative reflection. As the first professional degree for candidates for the priesthood, its aim is generalist in nature, while allowing for some specialization within its broad framework. It is concerned not only with the appropriation of the Catholic tradition, but also its effective communication. It seeks to prepare candidates for leadership in a pluralist world in a variety of ministerial contexts.

The M.Div. program seeks to implement faithfully the guidelines of the 1981 *Program of Priestly Formation* of the National Conference of Catholic Bishops.

### **Admission Requirements**

In addition to the general admission requirements outlined above, the following requirements are normally prerequisite for admission to the M.Div. program:

- fifteen semester hours of philosophy. These should provide adequate exposure to the major historical periods of philosophical thought. Other recommended areas are philosophical anthropology, epistemology, and metaphysics.
- three semester hours in sociology.
- six semester hours in psychology. Recommended are experimental psychology and personality theory.
- Students intending to come to Catholic Theological Union would be well advised to consider other areas important for ministry: e.g., the classical roots of their own cultures and traditions, languages such as Latin and Greek, and skills such as speech and communication arts.

### **Program Requirements**

The M.Div. consists of 135 quarter credit hours and the M.Div. Professional Resume. These can ordinarily be completed in eleven quarters of work, and must be completed within seven years. M.Div. candidates must maintain a 3.0 cumulative grade average. Further regulations may be found in the M.Div. Manual.

## Course Requirements

The program is divided into foundational and advanced areas. In most instances, the requirements are area requirements rather than specific course requirements. They are distributed in the following manner:

### *Bible*

- |   |          |
|---|----------|
| 1. Foundational Areas                               | 6 hours  |
| Old Testament Introduction                          |          |
| New Testament Introduction                          |          |
| 2. Advanced Areas                                   | 18 hours |
| Old Testament: Pentateuch or Deuteronomistic Corpus |          |
| Prophets  |          |
| Psalms or Wisdom                                    |          |
| New Testament: Synoptics                            |          |
| Johannine Literature                                |          |
| Pauline Literature                                  |          |

Thematic biblical courses may be substituted for required Bible courses in the Advanced Areas.

### *Theology*

- |                          |          |
|--------------------------|----------|
| 1. Foundational Areas    | 6 hours  |
| Religious Studies        |          |
| Introduction to Theology |          |
| 2. Advanced Areas        | 12 hours |
| God                      |          |
| Christ                   |          |
| Church                   |          |
| Origins and Eschatology  |          |

### *Liturgy and Sacraments*

- |                                      |         |
|--------------------------------------|---------|
| 1. Foundational Areas                | 3 hours |
| Basic Principles of Catholic Worship |         |
| 2. Advanced Areas                    | 6 hours |
| Initiation                           |         |
| Eucharist                            |         |
| 3. Communications and Preaching      | 6 hours |
| Communications course                |         |
| Preaching course                     |         |

### *Ethics*

- |                             |         |
|-----------------------------|---------|
| 1. Foundational Areas       | 6 hours |
| Moral Theology Principles   |         |
| Social Ethics Principles    |         |
| 2. Advanced Areas           | 6 hours |
| Two ethics elective courses |         |

### *Church History*

- |                             |         |
|-----------------------------|---------|
| 1. Foundational Areas       | 6 hours |
| Two survey courses          |         |
| 2. Advanced Areas           | 3 hours |
| Specific period or movement |         |

### *Canon Law*

- |                      |         |
|----------------------|---------|
| Church and Structure | 3 hours |
| Sacramental Law      | 3 hours |

### *Ministry*

- |  |          |
|--|----------|
| 1. Core Areas  | 18 hours |
| Basic and Advanced Ministry Practica   |          |
| 2. Elective Areas  | 12 hours |
| Four elective courses  |          |
| (These may be used to work toward the pastoral competencies as well as other ministerial areas.) |          |

### *General Electives*

- |                                |          |
|--------------------------------|----------|
| Seven general elective courses | 21 hours |
|--------------------------------|----------|

### **The M.Div. Professional Resume**

The M.Div. Professional Resume is an important part of the competency-based model of preparation for ministry. It is a progressively completed dossier of materials attesting to the ministerial skills and competencies which the student has attained. Its cumulative character seeks to aid the student in the personal integration of knowledge and skills, as well as the effective communication of what has been experienced and learned. Completion of the Professional Resume marks the completion of the M.Div. program.

Further information and regulations for the M.Div. Professional Resume are contained in the M.Div. Manual. The materials in the Resume include:

- A Pastoral Mission Statement
- Certification in three areas of pastoral competency:
  - Preaching
  - Worship
  - Pastoral Counseling
- Evaluations from ministry supervisors
- A case history from a situation in which the student has served
- Transcript of grades and courses completed
- Other materials the student may wish to include, for example, evaluations from people served in ministry.

### **Language Requirement**

There is no language requirement as such for the M.Div. degree. However, language competency may be required for admission to some courses.



## **Administration and Further Regulations**

The M.Div. program is administered by Rev. John Paul Szura, O.S.A., M.Div. Director, to whom inquiries should be addressed. Regulations and procedures regarding the M.Div. degree are contained in the M.Div. Manual.

## **MASTER OF ARTS IN THEOLOGY (M.A.)**

### **Aim of the Program**

The purpose of Catholic Theological Union's program for the Master of Arts in Theology is multidimensional. The program is designed, within the resources of Catholic Theological Union, the Association of Chicago Theological Schools and the Divinity School of the University of Chicago, to provide the theological background for those who wish: to prepare for entrance into a doctoral program in theology; to teach religion at a secondary or college level; to develop a basic competence in the area of theological studies though their principal specialization lies elsewhere.

The M.A. program is marked by flexibility, allowing for a wide variety of individually tailored programs. When they apply for admission to the program, normally by the middle of the quarter preceding admission, the candidates choose the objective(s) which best meet their needs. Before registering for M.A. course work they meet with their M.A. board to work out the details of a program designed to help achieve the objective(s) chosen. The M.A. board will act as an on-going supervisory and consultative group which will help students evaluate their progress and decide on any modifications which might be advisable.

The M.A. in theology is not routinely granted en route to the M.Div., but many be pursued concurrent with the M.Div. It is open to those who wish to gain theological background for work other than the priestly ministry.

Once the prerequisites have been met, the M.A. program will usually take two years (one year of course work plus the time needed for the thesis and the comprehensive examinations). It must be completed within seven years.

### **Admission Requirements**

In addition to the general admission requirements, candidates for the M.A. in theology must have completed 18 semester hours or 27 quarter hours of university or seminary level theology. This latter requirement can be fulfilled by study in foundational areas at CTU or by an undergraduate major in theology or religious studies from an accredited college, university or seminary, provided that the Dean, in consultation with the M.A. Director and appropriate faculty members, judges this to be equivalent. To enter advanced level courses in the Department of Biblical Literature and Languages the M.A. candidates must have taken B 300 and 305 or their equivalent; to enter advanced level courses in the Department of

Historical and Doctrinal Studies they must have completed at least twelve quarter hours of historical and doctrinal studies, including six quarter hours of church history survey. Other prerequisites for specific areas of specialization may be required by the Dean, in consultation with the M.A. Director and appropriate faculty members.

### **Program Requirements**

The M.A. program requirements consist of courses, language certification, comprehensive examinations, and thesis.

### **Course Requirements**

Thirty-six quarter hours (12 courses) of course work are required. The candidate must maintain a "B" (3.0) average. There will be automatic dismissal from the program for any grade below a "C" or for more than two "C's". The course work shall be divided as follows:

1. Eight advanced level courses in the student's area of specialization  
(e.g., scripture, systematic theology, ethics, etc.) . . . . . 24 hours
2. Two advanced level courses in each of two other  
theological disciplines . . . . . 12 hours

Up to one-third of the courses may be taken in other approved schools. By special arrangement with the M.A. board, this may be increased to one-half.

### **Comprehensive Examinations**

Part of the requirements for the M.A. in theology is a two-part comprehensive examination in which the candidates are to demonstrate their grasp of theological methodologies and content of the disciplines included within the scope of their program. The content and approach for which the student will be responsible in the comprehensives is determined by students and their board of examiners within the general prescriptions of the M.A. program. A student may take the comprehensive examination two times; upon receipt of a petition from the student, the comprehensive board may allow a third attempt.

### **Thesis**

As the final requirement for the M.A. in theology, candidates must demonstrate the ability to do competent work in their field by writing a thesis characterized by research and independent thought. The thesis shall be seventy-five to one hundred pages in length and conform to one of the manuals of style approved by Catholic Theological Union.

### **Language Requirement**

A reading knowledge of one modern foreign language is required for all candidates for the M.A. degree. The choice will be limited ordinarily to French or German. In addition, those specializing in historical and doctrinal studies will be required normally to demonstrate a reading knowledge of Latin, and those specializing in scripture will be required to demonstrate a reading knowledge of Greek and Hebrew. Language competence shall be demonstrated as early as possible within the program.



## **Final Recommendation**

The M.A. Director will determine the candidate's cumulative grade, based on course work (one-half), comprehensive examination (one-quarter), and thesis (one-quarter). An appropriate recommendation will then be made to the Dean and Faculty for the conferring of the degree of Master of Arts in Theology.

## **Administration and Further Regulations**

The M.A. program is administered by Rev. John T. Pawlikowski, O.S.M., M.A. Director. Inquiries concerning the program should be directed to his office. Further regulations for the M.A. program are contained in the M.A. Manual.

## **MASTER OF THEOLOGICAL STUDIES (M.T.S.)**

### **Aim of the Program**

The Master of Theological Studies (M.T.S.) aims to provide the students with a general theological understanding as a context within which they will also develop selected pastoral skills and competencies. The degree program offers two distinct tracks for students, the choice of one dependent upon student needs. Building upon previous ministerial experience, Track I of the M.T.S. provides (1) education in the foundational areas of theological disciplines; (2) a focus for developing selected pastoral skills; (3) an integration of these skills within the framework of a general theological understanding.

Track I of the M.T.S. is intended for persons who have had some ministerial experience and who wish to prepare for new ministries or to enhance their effectiveness in their current ministry. Concretely Track I of the M.T.S. is envisioned for sisters, brothers, deacons, lay persons, or priests who wish an additional theological focus.

Track II of the M.T.S. is intended for persons who have had no supervised ministerial experience and who seek an education in the theological disciplines with a focus toward developing and integrating pastoral skills for ministry.

While the M.T.S. draws upon the same resources as do the M.A. and M.Div. degrees, and shares aspects of their objectives and design, it is nonetheless distinct in its focus and relationship to these programs.

As a degree which provides not only general theological understanding but also specific ministerial skills and competencies, the M.T.S. is basically different in orientation from the research M.A. degree, and so cannot be pursued concurrently with the M.A. degree.

The M.T.S. represents a more limited range of pastoral skills for ministry than does the generalist M.Div. degree. For that reason, it does not qualify the candidate for ordination to priesthood in the Roman Catholic Church. Work done in the M.T.S. program, however, can be applied toward the M.Div. degree, although the two programs cannot be pursued concurrently.

## Admission Requirements

In addition to the general admissions requirements, at least three years of experience involving the communication of religious values to others are also required. Some background in theology, philosophy, psychology, sociology and religious studies is recommended; the adequacy of this background will be determined according to the student's specific program.

## Program Requirements

The equivalent of two full-time academic years (72 quarter credit hours) is required for the M.T.S. degree. Advanced standing and transfer of credit may be granted for previous theological study, to be applied to the foundational areas of the M.T.S. Decisions on advanced standing and transfer of credit are based upon transcript evaluation and student interview. Candidates must maintain a 3.0 cumulative grade average. The program must be completed within seven years.

### Track I

Specific hour requirements fall into three areas: foundational, theological/pastoral, and integrative areas.

#### *Foundational Areas: 21 hours*

The foundational areas are meant to provide some grounding in the major theological disciplines. They consist of twenty-one hours. Equivalency may be granted for this work if similar work has been done on an advanced level (i.e., upper level college or at another theological school). Work in the foundational areas must be completed during the first year of residency. The foundational areas include:

Introduction to the Old Testament	3 hours
Introduction to the New Testament	3 hours
History of Early Christianity	3 hours
Introduction to Theology	3 hours
Introduction to Christian Ethics	3 hours
Introduction to Social Ethics	3 hours
Sacraments: Theology and Celebration	3 hours

#### *Theological/Pastoral Areas: 42 hours*

The theological/pastoral areas provide work in selected areas of pastoral skills within the context of further theological understanding. Forty-two hours are required in this area, to be distributed in the following manner:

Systematic Theology (God, Christ, Church, Eucharist, Eschatology)	6 hours
Scripture	6 hours
Area of Concentration	18 hours
Electives	12 hours

### *Integrative Areas: 9 hours*

Nine hours are required in the integrative area. Three of these hours are to be completed in the first year of residency, ordinarily through the M.T.S. Colloquium. These hours are meant to aid the candidates in reflecting upon their previous ministerial experience.

Three hours are to be done in the second year, to serve as a focus for a fuller integration of pastoral skills, theological reflection and ministerial experience.

The final three hours are granted for the M.T.S. project, which is oriented to the candidate's projected area of pastoral ministry and is completed under the supervision of faculty in the appropriate area. The project may be done in conjunction with the second integrating course.

Since the M.T.S. program allows for a great deal of individualization, programs for M.T.S. students will be developed in consultation with the student and appropriate faculty in the projected areas of pastoral skill.

## **Track II**

Specific hour requirements fall into three areas: foundational, theological/pastoral, and integrative areas.

### *Foundational Areas: 21 hours*

The foundational areas are meant to provide some grounding in the major theological disciplines. They consist of twenty-one hours. Equivalency may be granted for this work if similar work has been done on an advanced level (i.e., upper level college or at another theological school). Work in the foundational areas must be completed during the first year of residency. The foundational areas include:

Introduction to the Old Testament	3 hours
Introduction to the New Testament	3 hours
History of Early Christianity	3 hours
Introduction to Theology	3 hours
Introduction to Christian Ethics	3 hours
Introduction to Social Ethics	3 hours
Sacraments: Theology and Celebration	3 hours

### *Theological/Pastoral Areas: 39 hours*

The theological/pastoral areas provide work in selected areas of pastoral skills within the context of further theological understanding. Thirty-nine hours are required in this area, to be distributed in the following manner:

Systematic Theology (God, Christology, Ecclesiology)	9 Hours
Scripture	3 hours
Ministry	3 hours
Liturgy	3 hours
Area of Concentration	18 hours
Elective	3 hours

### *Integrative Areas: 12 hours*

Twelve hours are required in the integrative area. Nine of these hours are to be completed in the first year of residency, ordinarily through the Basic Ministry Practicum. These hours are meant to aid the candidates in reflecting upon their ministerial experience with supervisor and theological reflection seminar groups.

The final three hours are granted for the M.T.S. project, which is oriented to the candidate's projected area of pastoral ministry and is completed under the supervision of faculty in the appropriate area.

### **Language Requirement**

There are no language requirements as such for the M.T.S., although language competencies may be required for entry into certain courses.

### **Administration**

The M.T.S. Program is directed and administered by Rev. Francis S. Tebbe, O.F.M. Further regulations for the M.T.S. program are found in the M.T.S. Manual.

## **THE M.DIV./PH.D. SEQUENCE**

By a special arrangement with the University of Chicago, select M.Div. students from Catholic Theological Union may pursue a coordinated sequence of programs leading to the M.Div. degree at Catholic Theological Union and the Ph.D. degree at the University of Chicago Divinity School.

Upon receiving written approval of the Academic Dean of Catholic Theological Union, the student may enter this sequence. While pursuing the regular course of study in the M.Div. program, the student prepares for the six Certifying Examinations which constitute the preliminary phase of doctoral study at the University. The Certifying Examinations cover the following areas:

- I. Religious Tradition in Western Culture
  - A. Sacred Scriptures of Judaism, Christianity, Islam
  - B. Western Religious Traditions to 1500
  - C. Religion in the West, 1500-1900
- II. Religion in the Modern World
  - A. Religion and Modern Thought
  - B. Religious Communities
  - C. The Study of Religion

Application for the Ph.D. program includes completing at least two quarters of bi-registration at the University, enrolling in at least two 400-level courses at the University of Chicago Divinity School; successful completion of the six Certifying Examinations; successful completion of a French or German foreign language examination, administered either by the University of Chicago or the Educational Testing Service.



M.Div. students may apply for the Ph.D. program when they have completed the requirements above and have completed two years of the M.Div. program. Application to the Ph.D. program does not constitute admission. Applications from this sequence will be considered along with other applications to the Ph.D. programs in the Divinity School. If accepted, the student matriculates into the Ph.D. program within one year, and takes at least two courses in that program thereafter until admitted to Ph.D. candidacy. If rejected, the student may apply for a terminal M.A. in the University, if the regular curricular and financial obligations are met.

Students must complete the M.Div. before the Ph.D. can be awarded. When the M.Div. degree has been awarded, the student may petition that the Ph.D. be awarded with more than nine but fewer than the eighteen courses normally required beyond the master's level. The student may also petition to have a faculty member from Catholic Theological Union serve as an additional examiner in the oral portion of the Qualifying Examinations, and also to serve as a member of the dissertation reading committee.

Students may apply credit received in University courses to the M.Div. degree in the usual arrangement with neighboring institutions. Successful completion of the Certifying Examinations may be substituted for the Pastoral Mission Statement in the M.Div. Resume. Choice of elective courses and the field of doctoral study may make some adjustment in M.Div. course distribution requirements plausible. In such cases, the student may petition the M.Div. Director for such adjustments. These can be made by the M.Div. Director after consultation with the Dean and appropriate departments.

Further details on this sequence may be obtained from the Dean's Office. More information on Ph.D. programs at the University of Chicago Divinity School may be found in the current issue of its *Announcements*.

## **PROGRAMS WITH MISSION SPECIALIZATION**

The World Mission Program at Catholic Theological Union has been developed to allow students to choose a specific mission focus in any of the various degree programs offered by the school, namely, M.Div., M.A., and M.T.S., as well as to meet the needs of furloughed and returned missionaries who come to the school for one or more terms of continuing education. It also challenges all theological education at Catholic Theological Union with the reality of cultural and religious pluralism and the awareness of an existing global Church.

For the World Mission of the Church has entered a new era. The Church today must seek to be faithful to the mission of Christ in the midst of vast social and economic changes among the peoples of the world who struggle nevertheless to remain faithful to their own cultural and religious heritage. The mission of the Church needs apostles who are persons of dialogue — who are able to live maturely between different cultural worlds; who seek not only to give but to receive, not only to lead but to assist; who call to conversion, but are also ready to undergo conversion; who, in inviting all peoples to the community of those who profess Jesus as their Savior, want

to respect other churches and other religions in their own proper development. With such apostles the Church will become truly ecumenical and will become a sign and instrument of reconciliation and peace in Christ Jesus.

It is with this awareness that Catholic Theological Union has shaped its World Mission Program. It has organized biblical, historical, systematic, and ethical courses with mission as their focus and/or content. It has created an Intensive to help people prepare for Cross-Cultural Ministry and a Mission Integration Seminar to aid returned missionaries process their experience abroad and their reentry. It has sought out pastoral placements most suitable for reflection on the Church's mission.

The World Mission Program at Catholic Theological Union is supervised and developed by the interdepartmental Committee on World Mission. In this they are aided by annual meetings of the Mission Advisory Council, which represents the interests of the school's various constituencies.

All degree programs are available with a mission specialization. The requirements for each are as follows:

#### **Master of Divinity in Theology with Mission Specialization**

Requirements are the same as those listed for the M.Div. degree above, with the following specifications:

- forty-five hours (fifteen courses) in the M.Div. Program must be taken with Mission Specialization. These must ordinarily include I-460: Training for Cross-Cultural Ministry.
- an Overseas Training Program approved by Catholic Theological Union may be substituted for the Advanced Ministry Practicum. For students taking the Practicum it is to be done with cross-cultural specialization.

#### **Master of Arts in Theology**

Requirements are the same as those listed for the M.A. above. The eight advanced level courses taken as specialization are in the area of Mission Specialization.

#### **Master of Theological Studies**

Requirements are the same as those listed for the M.T.S. above. The area of concentration must be in Mission Specialization.

The courses offered by Catholic Theological Union which are considered Mission Specialization are listed each year and are available on request.

Catholic Theological Union carries out its World Mission Program in cooperation with the Association of Chicago Theological Schools which guarantees a broad theological and ecumenical environment. Together the schools participate in planning and sponsoring various workshops and meetings on current mission and international problems as well as the annual World Mission Institute.

For further information, contact Rev. Lawrence Nemer, S.V.D., Director.

## **PROGRAMS WITH BIBLE SPECIALIZATION**

The Bible is not just a collection of ancient writings, but a major component in the contemporary formation of faith, a part of the living process of communication and interpretation of divine revelation. For this reason, students pursuing the Master of Divinity degree or other degrees are able to specialize in Bible with a view to developing a biblical approach in spirituality and ministry.

### **Master of Divinity with Bible Specialization**

General biblical requirements are the same as those listed for the M.Div. degree above. In addition, specialization in the biblical field is acquired as follows:

- With advisement from the department, at least three of the general electives are to be taken in the biblical field, preferably on the 500 level.
- Two other supporting courses from the general M.Div. curriculum are to be taken with projects in the biblical dimensions of the area of study.
- Participation in either the Spring or Fall Israel Study program is normally required as an integral part of the M.Div. specialization.
- With advisement from the department, students are strongly urged to include the following among their biblical courses:
  - a) A course in a biblical language.
  - b) A course in Rabbinic Judaism.
- Through appropriate advisement, the Advanced Ministry Practicum will be so structured that the Bible can be used in an explicit way, e.g., in preaching or teaching ministries.

### **Other Programs**

The Master of Arts in Theology, the Master of Theological Studies, and the Certificate in Pastoral Studies may also be taken with concentration in Bible. For details, see explanations under these degree programs.

## **WORD AND WORSHIP PROGRAMS**

Word and Worship is a concentration in preaching and pastoral liturgy within the M.Div., M.T.S., and Certificate programs. It seeks to combine a theological understanding of preaching and liturgy with skills both in exercising these ministries and in preparing others for them. It enables the student to integrate the study and practice of liturgy and preaching within a larger context of theology and pastoral care.

Individual students work with a word/worship advisor to plan the specific content of their program in keeping with their background and future ministerial goals. In addition to Catholic Theological Union's course offerings, students working in Word and Worship programs have access to a wide variety of course offerings in preaching and liturgy in neighboring schools. The Chicago area also provides many related





*Bishop Gregory presiding at Catholic Theological Union's Ash Wednesday liturgy.*

resources and field sites for developing skills in word and worship. The program options and the word/worship requirements are as follows:

### **Master of Divinity with Word and Worship Specialization**

General requirements are the same as those listed above for the M.Div. program. These include required courses in liturgy, sacraments, sacramental law and preaching as well as the required first competencies in word and worship.

Specialization in Word and Worship is achieved by these further specifications of the regular M.Div. requirements:

- Three general electives from the M.Div. program are to be taken in the word/worship area.
- In two other supporting courses students are to relate their course work to word/worship.
- A word/worship placement is to be chosen for the advanced ministry practicum required of all M.Div. students. This practicum, in conjunction with the above courses, helps students acquire the advanced competencies in word and worship.

### **Master of Theological Studies**

Requirements are the same as those listed above for the M.T.S. program. The eighteen hours in the area of concentration are selected from course offerings in Word and Worship.

## **Certificate in Pastoral Studies**

A more limited Word and Worship concentration can be developed within this program in consultation with the advisor, provided that the student can demonstrate adequate previous theological preparation for undertaking such study.

## **Master of Arts in Theology**

In addition to the above pastoral concentrations and specialization in Word and Worship, Catholic Theological Union offers a Master of Arts in Theology program in which a student can concentrate in liturgical studies. Requirements are the same as those listed above for the M.A. program. Eight upper division courses must be taken in the area of liturgy and preaching.

Course offerings in Word and Worship are listed together in the section on Course Offerings below. Additional electives include interdisciplinary courses in Scripture, Ethics, Mission, Pastoral Care and other disciplines. A listing of suitable electives outside the Department of Word and Worship is available annually.

Further details on Word and Worship Programs may be obtained from the Office of the Dean or from the Chairperson of the Department of Word and Worship.

## **HISPANIC MINISTRIES PROGRAM**

The Hispanic Ministries Program provides theological education through courses which are historically, culturally, and religiously grounded in the Hispanic context and experience. It supports these efforts with additional educational opportunities such as seminars, workshops, community dialogue and other special events. The program is developed in cooperation with Ecumenical Hispanic Resources Committee of the Committee on Academic Cooperation in Hyde Park and with other centers in the Chicago area.

Begun in 1982, the Hispanic Ministries Program is directed toward hispanic and non-Hispanic persons interested in ministry with Hispanic communities. The program provides contact with the Hispanic experience and tradition of the Catholic Church in the United States. Courses are open to all students.

Annual lists of courses and further details on the program may be had by contacting the Director of the Hispanic Ministries Program, Dr. Isidro Lucas, or the Associate Director, Ana Maria Pineda, S.M.

## **CERTIFICATE IN PASTORAL STUDIES**

### **Aim of the Program**

The aim of the Certificate in Pastoral Study is to provide an opportunity to develop a program of study either to enhance one's effectiveness in one's current ministry or to prepare for another ministry. It is especially designed as a program for continuing education.

## Admission Requirements

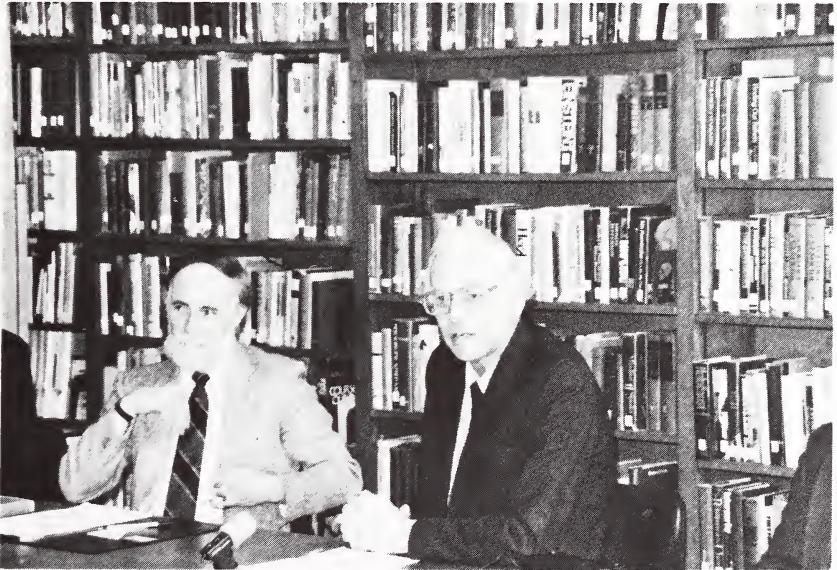
There are no special requirements beyond the general admission requirements. Preference is given to persons with experience in ministry, however.

## Program Requirements

The Certificate in Pastoral Studies consists of thirty-six quarter hours (twelve courses), the equivalent of one year's work at Catholic Theological Union. Selection of courses in the Certificate is made on the basis of the candidate's interest and need. Candidates may avail themselves of the courses offered at Catholic Theological Union including its field programs and courses in the Association of Chicago Theological Schools. There is no language requirement.

## Administration

The Certificate in Pastoral Studies is administered by Rev. Francis S. Tebbe, O.F.M., to whom inquiries may be directed.



*University of Chicago's Professor Bernard McGinn listens to Henry Chadwick, Professor Emeritus at Cambridge University, at a Catholic Theological Union faculty seminar.*

## CONTINUING EDUCATION FOR MINISTRY

Educating capable ministers for the present and future Church involves not only working with those entering ministry for the first time, but also offering opportunities for lifelong professional development for persons already engaged in ministry. Attention also needs to be given to ministry education for those laypersons whose primary vocations lie beyond what have been thought of traditionally as church vocations.



A number of different opportunities for continuing education are available at Catholic Theological Union:

1. The Master of Theological Studies program is designed for persons with ministerial experience who wish to prepare for new ministries or to enhance their effectiveness in their current work.
2. The Certificate in Pastoral Studies offers an opportunity to develop one's own program of study for personal and professional growth.
3. The Fall Quarter Israel Study Program is especially designed for the continuing education student wishing an experience of studying the Bible in context.
4. The Certificate in Biblical Spirituality is designed for those seeking to enrich and integrate their spirituality, ministerial skills, and life experience by means of a deeper appreciation of the Bible. The program includes the Fall Quarter of study in Israel.
5. Individualized Sabbatical Quarter(s) Study provides a concentration in Bible, Word and Worship, Mission Studies, or Pastoral Ministry. Integrative seminars gather sabbatical students to share and reflect upon their experiences.
6. Individuals may study for one year on a credit or non-credit basis for personal enrichment.

Completed work done in Catholic Theological Union's certificate programs may be applied toward work in the M.T.S. degree program.

Further information on continuing education opportunities may be obtained from Rev. Francis S. Tebbe, O.F.M., Director.

### **THE BIBLICAL SPIRITUALITY PROGRAM**

A one year certificate program, concentrating upon the Bible, in which class lectures, seminar discussion, study and prayer center upon the Bible as the common basis of Christian living and Christian mission. During the fall quarter the Bible will be explored from the vantage point of the land of Israel where the participants will join Catholic Theological Union's Israel Study Program. This is followed by a re-entry seminar and retreat in Chicago. The winter and spring quarters at Catholic Theological Union enable students not only to choose from extensive offerings in the Bible department, but also to draw upon biblically related courses in other departments. The program blends academic, liturgical and recreational facets. With thirty-six credit hours (twelve courses) a Certificate in Biblical Spirituality is awarded. Students may extend their study at Catholic Theological Union for an additional year to earn the degree of Master of Theological Studies. The Biblical Spirituality Program is directed by Carroll Stuhlmuehler, C.P., and Joann Gehling, F.S.P.A. Further information may be obtained from their offices.

### **STUDY PROGRAMS OFF CAMPUS**

Catholic Theological Union offers a number of opportunities for study outside the Chicago area and internationally. These include:

## **The National Capital Semester program for Seminarians**

Catholic Theological Union participates in the National Capital Semester Program for Seminarians (NSCC), directed by Wesley Theological Seminary in Washington, D.C. Students spend a semester focusing upon public policy and theology in Washington, through study, reflection, direct political interaction, and encounter with persons involved in the political process.

Further details may be obtained from the M.Div. Director, who also administers the program.

## **United Nations and World Faiths**

Catholic Theological Union participates in the United Nations and World Faiths (UNWF) program of Long Island University. The UNWF is a semester of study in New York focusing on the partnership of churches and the UN in seeking world peace, human rights, and social development.

Further details may be obtained from the M.Div. Director.

## **Louvain Study Program**

Students from Catholic Theological Union may spend one or two semesters studying in the English-speaking section of the Theological Faculty of the Katholieke Universiteit te Leuven in Belgium.

Further details may be obtained from the Office of the Dean.

## **Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor**

Catholic Theological Union offers students the opportunity to integrate study of the theology, liturgy, and spirituality of the Christian East with a lived experience of what Eastern Christians look upon as the summit of their spiritual tradition, namely monasticism. This is achieved through Catholic Theological Union's Sheptytsky Institute at Mt. Tabor, an annual summer intensive at Holy Transfiguration Monastery in California.

Students can earn six quarter credits applicable to M.Div., M.A. and M.T.S. requirements. The summer intensive normally consists of a monthlong stay at the Ukrainian Catholic Monastery of the Holy Transfiguration (Mt. Tabor) in Redwood Valley, California, where participants enter as fully as possible into the life of the monks. This includes adherence to the full schedule of personal prayer and fasting, as well as participation in four to five hours of liturgy a day. In addition, participants attend two three-credit courses in Eastern theology, spirituality and liturgy. A field trip to San Francisco is included, with visits to local Eastern parishes, both Orthodox and Catholic. At the conclusion of the intensive program, a debriefing seminar is held at a retreat center near San Francisco, so as to facilitate re-entry into "the world" from the monastic experience.



Holy Transfiguration Monastery is located two and one-half hours north of San Francisco in the scenic Coastal Range mountains of Northern California. It is the home of a dozen monks and is gaining a reputation as a center for authentically Eastern spirituality throughout North America. Worship is conducted in English, following the Byzantine-Ukrainian usage. While Mt. Tabor is a men's monastery, both men and women are welcome in the summer intensive of the Sheptytsky Institute.

The program is named after the Servant of God Metropolitan Andrey Sheptytsky (+1944), primate of the Ukrainian Catholic Church, pioneer of East-West ecumenism, and restorer of the pristine heritage of the Ukrainian Church.

The Director of the Sheptytsky Institute in Eastern Christian Studies at Mt. Tabor is Fr. Andriy Chirovsky. Further details can be obtained from his office.

### Israel Study Programs

Catholic Theological Union offers two special programs which combine scripture study and travel in the biblical lands.

Each *Fall* there is a quarter length program involving lectures on Scripture and guided exploration of biblical sites in Greece, Turkey, Israel and Egypt. A re-entry seminar is conducted at Catholic Theological Union at the conclusion of the program to help participants relate their overseas experience to theology, spirituality and ministry. Students may earn up to 12 quarter hours of credit applicable to M.Div., M.A. and M.T.S. requirements. The overseas course work concentrates on the History and Archaeology of Israel and on a variety of Old and New Testament traditions. The 1987 program will be conducted by Carroll Stuhlmüller,



C.C.P. and Joann Gehling, F.S.P.A.; the 1988 program by Carolyn Osiek, R.S.C.J. and Joann Gehling, F.S.P.A.

Every other *Spring* Catholic Theological union offers a three week intensive in Israel, during the latter part of the quarter. The next program will be in the Spring of 1989. For the first seven weeks of the quarter students may take at Catholic Theological Union two full quarter scripture courses (B400 Pentateuch and B440 Gospel of John) designed to be completed during the first seven weeks of the quarter; a third course (B475 History and Archaeology of Israel) will also run seven weeks and will serve as direct preparation for the overseas intensive. During the three weeks in Israel students will have guided tours of major biblical sites. Participation in the intensive can earn 3 quarter credits; the entire Spring program (the three courses plus the intensive) gives 12 quarter credits applicable toward degree requirements.

On both the Fall and Spring programs students are accompanied by biblical faculty from Catholic Theological Union; the programs also draw on expert resource people overseas.

The Director of the Israel Study Program is Donald Senior, C.P. Further details can be obtained from his office.

# Courses of Study

Courses offered during the academic years 1987-89 are listed below. Four departments make up the school of theology of the Catholic Theological Union: the Department of Biblical Literature and Languages (BLL), the Department of Historical and Doctrinal Studies (HDS), and the Department of Christian Mission and Ministry (CMM) and the Department of Word and Worship (WW). The courses are divided into three series: "300" series (foundational courses), "400" series (advanced courses representing generally the core courses for the various programs), and "500" series (seminars developing special questions in biblical exegesis, traditional and contemporary theology, or in ministry and world mission).

All courses are three quarter-hour courses that is, classes are scheduled 150 minutes per week for ten weeks. The eleventh week is evaluation week.

Courses are designed according to the following key:

- B = Biblical Studies
- H = Historical Studies
- T = Theological Studies
- E = Ethical Studies
- M = Ministerial Studies
- W = World Mission Studies
- I = Interdisciplinary/Integrative Studies

All courses and staff assignments are subject to change without notice.

## Department of Biblical Literature and Languages (BLL)

Staff: Dianne Bergant (Chairperson), Leslie Hoppe, Robert Karris, Eugene LaVerdiere, Carolyn Osiek, Hayim G. Perelmuter, Eloise Rosenblatt, Donald Senior, Carroll Stuhlmüller.

### BIBLICAL STUDIES

#### **B 300:** *Old Testament Introduction*

A study of the traditions and literature of ancient Israel against their historical and cultural background. Attention will also be given to some of the literary and theological issues involved in biblical interpretation.

Bergant (A & B)

Fall, 1987

Hoppe

Winter, 1988

Bergant (A & B)

Fall, 1988

#### **B 305:** *New Testament Introduction*

The writings of the New Testament in their historical, cultural, religious and social context. Introduction to the methodological tools employed in New Testament research and to the diverse theologies that comprise the New Testament witness to Jesus of Nazareth. Especially designed for those beginning a program of theological study or for those seeking a foundational knowledge of the New Testament for personal or professional enrichment.

Rosenblatt

Fall, 1987

Osiek

Winter, 1988

Rosenblatt

Spring, 1988

Rosenblatt

Fall, 1988

Osiek

Winter, 1989

Rosenblatt

Spring, 1989

**B 400: *Pentateuch***

A study of the literary origins and development of the traditions and themes of the Pentateuch in light of their importance for ancient Israel's theology. Attention will be given to questions of interpretation.

Bergant

Spring, 1988  
Spring, 1989 (7 wks)

**B 405: *The Deuteronomistic History***

A study of the story of ancient Israel's life in its land as told in the Books of Joshua, Judges, Samuel and Kings. Emphasis on the theological perspectives of the literature, archaeological background and the development of interpretive skills.

Hoppe

Bergant

Fall, 1987  
Winter, 1989

**B 410: *Early Prophecy***

Classical pre-exilic prophecy as it developed from Israel's origins and the prophetic guilds, to challenge and purify religion and lead into the future. With close attention to the text we analyze literary forms and religious motifs.

TBA

Fall, 1988

**B 415: *Later Prophecy***

A study of selected texts from exilic and post-exilic prophets. Emphasis on the changing nature of the prophet's vocation, the re-interpretation of earlier traditions and the origins of messianism.

Hoppe

TBA

Fall, 1987  
Spring, 1988  
Winter, 1989

**B 420: *Psalms***

Select psalms are studied from each literary or liturgical category for their language, form and theology. Their lasting worth to Israel and the New Testament is explored. Helpful for students of liturgy and spirituality or for a review of Israel's religion.

Stuhlmueller

Spring, 1988  
Spring 1989

**B 425: *Wisdom Literature***

A study of the wisdom theology with its emphasis on human behavior. Primary focus will be on the themes of creation, suffering, birth and death, retribution and immortality as found within the wisdom literature.

Bergant

Winter, 1988  
Winter, 1989

**B 430: *The Gospel According to Matthew***

A study of the context, structure and major motifs of the Gospel of Matthew. Particular attention will be given to the evangelist's role as an interpreter of tradition and history for a community in transition.

Osiek

Rosenblatt

Fall, 1987  
Spring, 1989

**B 432: *The Gospel According to Mark***

An analysis of the entire Gospel of Mark with attention to its structure, major themes and key theological motifs. Particular emphasis will be given to the evangelist's insistence on the link between the Passion of Jesus and Christian discipleship.

Karris

Senior

Spring, 1988  
Fall, 1988

**B 435: *The Gospel According to Luke***

An analysis of the entire Gospel and its major theological themes. Particular attention will be given to the evangelist's role as interpreter of the Jesus tradition for a missionary community. The course will consider the theological and ministerial relevance of Luke's message for such questions as poor and rich, Church leadership and prayer.

Karris

Winter, 1988

**B 440: *Gospel According to John***

The Gospel will be studied according to its distinctive style and theology, its overall structure and content. Key sections will be used to highlight such major Johannine motifs as religious symbolism, sacraments, community and spirituality.

Karris

Rosenblatt

Osiek

Karris

Senior

Osiek

Fall, 1987  
Winter, 1988  
Spring, 1988  
Fall, 1988  
Winter, 1989  
Spring, 1989 (7 wks.)

**B 444: *Faith and Suffering: The Passion Narratives***

A redaction critical and literary study of the Passion narratives in the Four Gospels to appreciate how each gospel community reflected on the death of Jesus in the light of its traditions and faith experience. (Can fulfill Synoptic or Gospel of John M.Div. requirement)

Senior

Winter, 1989

**B 452: *Pauline Theology and Writings***

The life and thought of Paul in his cultural and theological setting. Study of such Pauline motifs as law and freedom, charism and Spirit, death and resurrection, Church and apostleship -- and their import for the contemporary Church.

Rosenblatt

Fall, 1987

Karris

Spring, 1988

Rosenblatt

Fall, 1988

Rosenblatt

Winter, 1989

Karris

Spring, 1989

**B 453: *Paul: The Corinthian Correspondence***

A study of Paul and his theology with special focus on 1-2 Corinthians, the primary letters in which to see Paul's pastoral theology and spirituality at work. Satisfies same requirements as B452.

Osiek

Fall, 1987

**B 460: *Acts of the Apostles***

An analysis of the entire book of Acts and its key themes.

Karris

Winter, 1989

**B 475: *History and Archaeology of Israel***

This course will be direct preparation for the three week on-site visit to Israel (cf. Spring Israel Study Program, p. 41. Participants will be familiarized with the stages of the religious, cultural and political history of Israel; the geographical context of Israel and the Bible; the history and methodology of biblical archaeology.

Osiek

Spring, 1989 (7 wks.)

**B 480: *Biblical Spirituality***

The religion of the Bible is investigated, not only in its original setting but also according to its impact upon Christian life and ministry. Biblical traditions and forms of worship, preaching and prayer will be seen for their continuity and authority today.

Rosenblatt

Winter, Annually

**B 490: *Biblical Foundations for Mission***

The attitude of the Bible toward the outside world will be investigated for direction in the world mission of the church today. Old Testament materials will attend to the cultural and moral interdependency of Israel with the nations. New Testament study will focus on the mission of Jesus and its interpretation in the theologies of select writings.

Bergant & Karris

Winter, 1988

**B 492: *Sickness, Disability, Healing: Biblical Perspectives***

Biblical traditions about sickness, disability and healing will be examined as a means of reflecting on contemporary attitudes to these questions. Lectures on the biblical materials will be augmented by input from other theological and pastoral resources.

Senior

Spring, 1989

**B 502: *Traveling Seminar to Israel***

A three week overseas intensive in Israel (May 5 to June 3), with guided exploration of biblical and historical sites. Three quarter credits. Students may take B475 as immediate preparation for the overseas intensive; two other courses, B400 and B440, may be taken during the first seven weeks of the quarter.

Osiek

Spring, 1989

**B 506: *Messianic Expectations***

A seminar on messianism as it developed in ancient Israel and early Judaism in light of the Christian confession of Jesus as the Messiah. (Can substitute for B410, B415, B417.)

Hoppe

Winter, 1988

**B 514: *Biblical Anthropology***

Anthropological traditions and motifs will be examined. While the primary focus will be on the Wisdom Literature, material from other traditions will also be studied. Themes to be considered will include: human creation; final destiny; humans' relationships with God, with each other, and with the rest of the universe.

Bergant

Spring, 1989

**B 520: *Liturgy of the Synagogue I***

An overview of the worship forms in the contemporary American synagogue with special reference to the common thread and variations in the Jewish denominations: Orthodox, Conservative, and Reform.

Perelmuter

Fall, Annually



**B 521: *Liturgy of the Synagogue II***

The Liturgy of the High Holy Days: Rosh Hashanah, Yom Kippur.

Perelmuter

Winter, Annually

**B 526: *Rabbinic Judaism and the Early Church***

A seminar that examines the relationship of Christianity to Rabbinic Judaism. Pertinent talmudic and midrashic material will be studied in order to discover the nature of rabbinic Judaism and the rabbinic mind.

Perelmuter

Fall, Annually

**B 529: *Jewish Mysticism and Messianism***

A seminar that examines the mystical substratum of Jewish historical and religious experience through a study of the messianic movements in Judaism from the Talmudic period up to and including the Sabbatai Sevi. Pertinent historic texts and source material will be examined.

Perelmuter

Winter, Annually

**B 535: *Seminar: Resurrection in the New Testament***

A study of the earliest Church's faith in the resurrection, through investigation of the Gospel accounts and other New Testament passages as well as the earliest noncanonical texts. Attention will be given to interpretive method.

Osiek

Winter, 1988

**B 536: *Discipleship in the Gospels***

An investigation of the theme of discipleship in each of the four Gospels. Prerequisite: basic course in New Testament.

Karris

Fall, 1987

**B 541: *Biblical Fundamentalism***

A seminar focusing on the origins of fundamentalism and its approach to the Bible. An attempt to describe a pastoral response to the fundamentalist theological stance.

Hoppe

Spring, 1988

**B 542: *The Social Study of the New Testament***

Study of the data and perspectives engendered by this recent approach, introduction to the ways in which sociology and cultural anthropology are used in it, and assessment of the helpfulness of the method to contemporary interpretation of the New Testament.

Osiek

Spring, 1988

**B 546: *Integrating Seminar: Biblical Spirituality Program***

Meeting once a week for 1-1/4 hours over two quarters, to integrate: one's experiences in Israel and courses at CTU; ministerial background and personal ideals; and contemporary questions for a wholistic biblical spirituality. Restricted to participants in the program.

Stuhlmüller/Gehling

Winter, Spring, Annually

**B 547: *Methods of Biblical Interpretation***

This seminar will treat several methods currently used by exegetes to interpret biblical texts. The methods, with their presuppositions and possibilities, will be applied to various kinds of texts and evaluated for their effectiveness in opening up the meaning of Scripture as word of God.

Rosenblatt

Spring, 1988

**B 570: *Early Catholicism in the New Testament***

The hermeneutical problem of theological diversity in the New Testament will be explored through a study of 1-2 Peter, 1-2 Timothy, Titus, and Luke-Acts.

Karris

Spring, 1989

**B 576: *Early Church and Feminist Hermeneutics***

A historical and critical analysis of the roles of women in the New Testament and early Church with conscious attention to feminist interpretive models. Special focus on the Pauline passages about women and the impact of texts on contemporary attitudes regarding women in ministry.

Osiek

Winter, 1989

**B 592: *The Eucharist in the New Testament***

An investigation of the Eucharist's origins and development in the New Testament period. The Seminar will focus on historical questions as well as on the literary and pastoral presentation of the Eucharist in the various New Testament writings. It will also address the way our findings challenge the Church of today with regard to both inculturation and social justice.

LaVerdiere

Spring, 1988

**B 596: *Integrating Seminar: Biblical Spirituality Program***

Meeting once a week for 1-1/4 hours over two quarters, to integrate: one's experiences in Israel and courses at CTU; ministerial background and personal ideals; and contemporary questions for a wholistic biblical spirituality. Restricted to participants in the program.

Stuhlmüller/Gehling

Winter, Spring, Annually

**B 597: *Independent Study***

Content and structure by arrangement with individual professor.

## **Department of Historical and Doctrinal Studies (HDS)**

**Staff:** Stephen Bevans, Raymond Diesbourg, Andriy M. Freishyn-Chirovsky, Archimedes Fornasari, Zachary Hayes, John Linnan, Thomas Nairn, Lawrence Nemer, John Pawlikowski, Jamie Phelps, Robert Schreiter, Paul Wadell (Chairperson)

**Adjunct Faculty:** Conrad Borntrager, Walter Brennan, Theodore Ross.

## **HISTORICAL STUDIES**

**H 300: *Early Christianity***

A study of the development of doctrine to the Council of Chalcedon. Major themes: Christian self-identification vis-a-vis Judaism and Hellenistic culture, biblical interpretation, heresy and orthodoxy, Trinitarian, Christological and anthropological disputes. Emphasis is placed on doctrine rather than institutions. Connections with modern concerns will be sought out.

Chirovsky

Fall, 1987  
Winter, Annually  
Spring, 1989

**H 302: *Early Expansion of Christianity***

A study is made of the experience of the Church in mission as it encounters new cultures and changes from being a Jewish community into a Graeco-Roman community. Institutional, doctrinal and devotional developments are considered.

Nemer

Fall, Annually

**H 307: *The Christianization of Europe***

A study of the Church's encounter with the barbarian Nations, of their conversion, and of the development of Christendom. Major consideration will be given to: medieval missions; Charlemagne; the Papal State; the schism between East and West; the development of a Christian European culture.

TBA

Winter, Annually

**H 310: *Christian Reformation and Counter-Reformation History***

A study is made of the factors influencing the breakdown of the medieval synthesis. The development of the major reform traditions with the response of Rome before, during, and after Trent is presented. Finally the impact of this division on Europe and the Church is considered.

Staff

Spring, Annually

**H 312: *From Baroque Catholicism to Vatican II***

A study is made of the major trends in the Catholic Church from its post-Tridentine phase to the movements operative in Vatican II, i.e. from Jansenism, through Ultramontanism and Modernism, to the Church's confrontation with 20th century political and intellectual trends.

Nemer

Spring, Annually

**H 325: *Models of Missionary Activity in Church's History***

A survey is given of the variety of forms that missionary activity has taken from the Apologists in the Roman Empire to the classical image of the 19th century missionary. A examination is made both of the factors that determined the model and of its effectiveness.

Nemer

Winter, Annually

**H 330: *The Estrangement of East and West***

This course surveys the processes by which two great Christian civilizations grew apart, resulting in the schism between Rome and Constantinople. Issues of culture, language and communication will be examined, along with analysis of points of conflict in doctrine and practice. Attempts at reunion will also be studied.

Chirovsky

Spring, 1989

**H 412: *Spirituality of the Church Fathers***

A thematic and historical study of the developing practice and theory of the spiritual life of the Early Church. It will center on the religious experience of the Early Christians in both East and West, as expressed in their writings on martyrdom, asceticism, prayer, mysticism and monasticism.

Chirovsky

Spring, 1988

**H 415: *Our American Catholic Heritage: 1542-1918***

This course will study the major influences on the development of the Roman Catholic Church in the United States, especially in the 18th and 19th centuries. Some topics that will be treated are: its minority status, anti-Catholic bias, trusteeism, immigrants, the Civil War, the school controversy, and the Americanist Heresy.

Nemer

Winter, 1989

**H 416: *The American Catholic Experience: 1918 to Present***

The main problems and solutions of the American Catholic community: immigration, acculturation, education, social questions, anti-Catholicism, Church and State, adaptability to nationalism, theology and discipline before and after Vatican II.

Ross

Winter, 1988

**H 419: *A Decade of History of Hispanics in U.S.A. Church***

Hispanic Catholics have voiced their desire for more opportunities to share their historical, cultural and religious gifts with the Church. Seeking active participation, they have raised their voices since 1972 in significant Hispanic gatherings. Discover the significance of the *Encuentros Nacionales* and its method of theological reflection.

Pineda

Spring, 1988

**H 422: *19th Century Europe and World Mission***

A study is made of the Roman Catholic Church in France, England, Germany and Italy as it encounters the new world born of the French Revolution with its struggles between liberals and conservatives as a context for its missionary movement.

Nemer

Winter, 1988

**H 425: *Church Growth in Africa***

A study will be made of the growth of the Roman Catholic Church in Africa, observing and commenting on its development in the individual countries of Africa, from the mid-nineteenth century to the outbreak of World War II.

Nemer

Spring, 1989

**H 426: *Church Growth in Asia and the South Pacific***

A study will be made of the growth of the Roman Catholic Church in Asia and the South Pacific, observing and commenting on its development in the individual countries in that area, from the beginning of the nineteenth century until the outbreak of World War II.

Nemer

Spring, 1988

**H 430: *Vatican II: Solution or Problem?***

The first part of the course will concentrate on the background and solutions of the message of Vatican II: liturgy, collegiality, laity, religious life, ecumenism and religious liberty, Revelation. The second part will examine key issues in the modern Church to see if Vatican II responds to them.

Ross

Fall, 1987

**H 431: *Newman to Modernism***

Content will include an introduction to Newman and the Oxford Movement; the cultural forces that influenced Vatican I; the papacy of Leo XIII (social questions; foundations for ecumenism; reawakening of theology and philosophy); the movement of Modernism; the Integralist Movement that impacted the Church's reaction.

Ross

Fall, 1988

**H 432: *Roman Catholicism in the 20th Century***

Among the questions to be probed: the reaction to Modernism; the Church and the world at war: Pius XII and the Jews; the Church and economic issues; anti-communism and its implications in Catholic spiritual and devotional life; Pope John and the theological revolution in Europe which led to Vatican II; post-conciliar problems.

Ross

Winter, 1989

**H 491: *Women Mystics From Hildegard to Julian of Norwich (XII-XV cent.)***

We intent to explore the significant contributions made by some outstanding women in the low Middle Ages to the development of Christian spirituality. We will start with Hildegard and Elizabeth of Schonau, the Beguines movement and the bridal mysticism of Beatrice of Nazareth and Hadewijch of Anvers. We will then examine the life of Catherine of Sienna and her influence on a church in crisis. Finally, we will study the group of Hefta, Bridget of Sweden, the Rhineland School of Julian of Norwich. We will then relate their experience and doctrine to women's ministry in the Church. A research paper will be required.

Lozano

Fall, 1988

**H 492: *History of Christian Spirituality: The Mendicant Renewal***

The rise of the Mendicant Orders in the Church within the context of the movements of poverty and the growing orientation of religious life toward apostolate. The new image of the Church they propose. Tensions and stabilization in the conventual life. Their influence on Christian spirituality. A brief view on the early history of the different Mendicant Orders.

Lozano

Winter, 1989

**H 495: *American Catholic Spirituality in the 19th & 20th Centuries***

A rapid review of Spanish and French origins of Catholicism in North America. An exploration of the spiritual backgrounds and the new horizons of the immigrants of the nineteenth century. A more sustained review and examination of various twentieth century movements and personalities contributing to a discernable American Catholic spirituality.

Moosbrugger

Winter, 1989

**H 597: *Independent Study***

Content and structure by arrangement with individual professor.

## **THEOLOGICAL STUDIES**

**T 300: *Structures of Religious Experience***

A study of the basic structures and processes of religious experience through a comparative examination of materials drawn from non-literate and especially from Native American traditions.

Schreiter

Fall, 1988

**T 302: *Experience of Religion***

We look at religion as a social phenomenon, examining its functions, assessing its persistence and considering its varieties. Our perspective is that of the minister as searcher or enquirer, recipient and novice, rather than expert and teacher. Students participate in and analyze religious practice outside their own denomination.

Gittins

Fall, 1987

**T 325: *Introduction to Theology***

A consideration of the nature, sources and methods of theology worked out from a study of several case-histories. Special emphasis on the historical revelation in Christianity and the developing awareness of the faith-community in relation to shifting horizons.

Hayes/Linnan

Fall, Annually

Bevans

Winter, Annually

**T 430: *The Problem of God in Contemporary Society***

An analysis of why God has become problematic for contemporary society is followed by a critical review of representative Christian attempts to respond to this problem. The course seeks to help the student evaluate his or her own experience and respond intelligently to the modern person's problem of God.

Bevans

Fall, Annually

Phelps

Winter, Annually

Szura

Winter, 1988

Bevans

Winter, 1989

**T 435: *Origins and Eschatology***

A study of the Christian symbols concerning origins, evil, and finality. This course focuses principally on the Christian tradition with only occasional references to similar themes in world religions.

Hayes

Spring, Annually

**T 436: *Origins and Ends in Mythic Consciousness***

A study of the notion of myth, mythic consciousness and the way myths are used in the Bible and in various cultures to express the origin of the world and humankind, the origin of evil, and the individual and collective end.

Bevans

Spring, Annually

**T 440: *Christology***

A study of the foundational questions of Christology in the light of the critical, historical study of Scripture and the theological tradition.

Hayes

Winter, Annually

**T 441: *Christology and Cultures***

A study of how the confession of Jesus Christ interacts with cultural processes. Special attention is given to the New Testament and Patristic periods, and also to contemporary movements in the world Church today.

Schreiter

Fall, 1987

Winter, 1989

**T 442: *Christology for Mission and Pastoral Ministry***

A critical study of Jesus the Christ, as revealed through Scripture, traditions, and theological reflection in an effort to help the students to come to an understanding of the meaning of Jesus Christ for their personal life, contemporary society and as ground for mission or pastoral practice.

Phelps

Winter, 1988

Fall, 1988

**T 443: *Guadalupe: Expression of Hispanic Spirituality***

Guadalupe is a profound expression of Hispanic spirituality. This course will offer an opportunity to study the history, significance and tradition of this devotion as well as its pastoral application and celebration.

Pineda

Fall, 1987

**T 445: *Theology of the Church***

A study of the origins of the church and its relation to the Reign of God; the church's images and dimensions in Scripture and Tradition; the theology of the church as a community of ministries.

Bevans

Winter, 1988

Fall, 1988

**T 446: *The Missionary Dynamics of the Church***

After a review of the theological foundations of missions, this course will explore the missionary nature of the Church and the constitutive elements of that missionary enterprise e.g. evangelization, social justice, prophetic witness, spirituality.

Phelps

Spring, Annually

**T 480: *Eastern Christian Theology***

An investigation of the principal topics in theology (God, Christ, anthropology, church, tradition) and spirituality from the perspective of the Eastern Christian traditions. Emphasis will be placed on contemporary understandings in the Orthodox and Catholic Communions, with an eye to comparisons with Western theological approaches.

Chirovsky

Fall, 1987

**T 493: *The experience of God in Teresa of Avila and John of the Cross***

A study of the mysticism of the Spanish Carmelites, Teresa of Avila and John of the Cross. After an overview of the cultural and spiritual context and the body of the writings, their respective understanding of the nature and stages of mystical experience will be analyzed and compared. Requirements include a short report on at least one work of Teresa or John.

Lozano

Spring, 1988

**T 505: *Constructing Local Theologies***

A seminar exploring various factors influencing the development of theology in different cultural contexts. Perq.: permission of the instructor.

Schreiter

Spring, 1989

**T 506: *Models of Contextual Theology***

A study of the necessity and possibility of contextual theology and of six models which attempt to articulate a faith that takes culture seriously: the anthropological, translation, praxis, synthetic, semiotic and transcendental models. Representative contextual theologians will be studied and analyzed.

Bevans

Spring, 1988

**T 520: *Theology of Karl Rahner***

A study of the major themes of Rahner's theology with particular emphasis on the philosophical orientation that shapes this style of theological reflection.

Hayes

Winter, 1988

**T 522: *The Theology of Johannes B. Metz***

Johannes B. Metz, student and colleague of Karl Rahner, challenged the tendency of theology to privatize religion. His political theology was forged as a corrective to this tendency and sought to reassert the role of the church to provide the moral and political imagination for the transformation of the world. This seminar will critically explore his major writings.

Phelps

Fall, 1988

**T 524: *Roman Catholic Theology in an Age of Revolution***

A study of the conflicts within Roman Catholic thought in the context of the intellectual, cultural, and political upheavals of nineteenth-century Europe. The seminar will focus its attention on the creative work of the early Catholic faculty at Tuebingen in dialogue with Protestant theology and with the philosophy of Hegel and Schelling.

Hayes

Fall, 1987

**T 530: *Process Theology***

An upper level seminar beginning with the central concepts of Process-philosophy of A.N. Whitehead. The shape of Christian theological reflection in relation to process philosophy will be studied through the reading and analysis of representative theologians such as Ogden, Cobb, Meland, and Griffin.

Hayes

Winter, 1989



**T 537: *The Sacred Memory of Mary I***

An analysis of the meaning of sacred group memory and its application to the expression, preservation, development, and presentation of the role of Mary in the Church's proclamation of the story of Jesus from New Testament times to the Middle Ages.

Brennan

Fall, 1987

**T 538: *The Sacred Memory of Mary II***

The development and presentation of the memory of Mary's role in the salvation of Jesus in theology, liturgy, and popular religion in medieval, modern, and contemporary Roman Catholicism.

Brennan

Fall, 1988

**T 542: *Mystical Theology***

A study of texts of the Western Mediaeval tradition of mystical theology in the light of typologies of religious experience. The course will emphasize the writings of Pseudo-Dionysius, Bernard of Clairvaux, Richard of St. Victor, Bonaventure, Meister Eckhart, and Nicolas of Cusa. Prerequisite: T 430 or equivalent.

Hayes

Fall, 1988

**T 548: *Patristic and Byzantine Ecclesiology***

A thematic study with emphasis on such themes as episcopate, councils, patriarchates, pentarchy, papacy and church-state relations in the patristic period. Byzantine and contemporary Eastern thought will be probed for an understanding of Eucharistic ecclesiology, autocephaly and ecumenical concerns. Special emphasis on the question of an acceptable Eastern Catholic ecclesiology.

Chirovsky

Winter, 1989

**T 554: *Great Books in Liturgy and Preaching***

A seminar on classical works which have shaped this generation of studies in liturgy and preaching. This three-hour seminar will meet twice each quarter throughout the year.

Huels/Staff

Fall/Winter/Spring, 1988-89

**T 556: *Christology of St. Bonaventure***

A detailed study of the Christology of a major Doctor of the Church. The major concern will be with the diverse dimensions of this style of Christology and the presuppositions that make it possible to unify these dimensions in a coherent Christology.

Hayes

Spring, 1988

**T 566: *Christology in an Age of the World Church***

This is intended as a seminar for students who have already done a basic course in Christology. Topics will include: normative and non-normative Christologies; Christian universalism and world-religions; anthropology and Christology. These will be discussed in the light of the contemporary authors and the experience of the Church in various cultural contexts. Prerequisite: T 440 or equivalent.

Hayes

Spring, 1989

**T 576: *Black Theology***

This seminar will explore the meaning, methods, content and development of Black Theology in the African-American context and its dialogue with other liberation theologies of the third world. Students will critically reflect on God's revelation in Jesus Christ as it is interpreted from the perspective of the African-American socio-political situation in life.

Phelps

Spring, 1988

Winter, 1989

**T 578: *The Development of the Black-Catholic Church in the United States of America.***

The presence and participation of African-Americans in the Catholic Church in the United States has generally been omitted from the journals of Catholic History and the history of the Black Church. This seminar will explore the early history of the Catholic Church's missionary activity among African Americans and the subsequent emergence of the Black-Catholic movement within the Church.

Phelps

Spring, 1989

**T 579: *Theologies of a Personal God***

A seminar which studies several personalist theologians — H. Rashdall, C.C.J. Webb, J. Oman and H.H. Farmer — and reflects on their relevance for contemporary theological, spiritual and pastoral issues.

Bevans

Fall, 1987

**T 597: *Independent Study***

Content and structure by arrangement with individual professor.

## ETHICAL STUDIES

### **E 370: *Introduction to Christian Ethics***

Christian ethics describes a community's pursuit of a life, a sharing in which values important to that community are displayed and embodied. Particular attention will be paid to the Roman Catholic moral tradition, including such topics as the virtues, the natural law tradition, and other themes important to contemporary Catholic morality.

Wadell

Nairn

Fall, Annually

Winter, Spring, Annually

### **E 375: *Introduction to Social Ethics***

An exploration of the basic texts that illuminate how the Christian community has understood and shaped its response to the social concerns of its time. Although emphasis is given to foundational texts of the Roman Catholic tradition, authors representative of Protestant traditions will also be used.

Fornasari

Nairn

Wadell

Fall and Spring, Annually

Winter, 1988

Winter, 1989

### **E 402: *Natural Law and Christian Ethics***

The course studies the relevance of "natural law" for a Christian ethics that claims universal significance and value. The question will be approached historically and with the help of interdisciplinary information. The focus is Christological and the context is that of salvation history. Foundational courses in ethics are prerequisites.

Fornasari

Fall, 1988

### **E 409: *Ethical Issues in the War/Peace Debate***

An examination of perspectives on war/peace in the Bible and church Fathers; consideration of major Christian options on war/peace: just war, pacifism, crusades; treatment of contemporary issues such as draft registration, peace education, military spending and the arms race.

Pawlikowski

Fall, 1987

### **E 410: *Peace and Christian Ethics***

How does the Church understand and actuate its mediatory role between God's offer of peace in Christ and the search for peace on the part of the human community? The question will be approached both historically and systematically. Introductory courses in the theology of the church and of social ethics are prerequisites.

Fornasari

Spring, 1989

### **E 419: *Ethical Issues in the Church-State Debate***

Consideration of the theoretical issues in the church-state debate and their ethical implications as they have developed in the Catholic community since Vatican II; Catholicism's response to first amendment issues; specific questions such as sanctuary and abortion.

Pawlikowski

Fall, 1987

### **E 422: *Economic Justice and Christian Faith***

In a planetary post-industrial society it is no longer possible to provide an ethics of economic life that is not in strict relation to an ethics of political life and (an ethics) of communication. A Christian ethics must test its claims to normativity by the difference it makes for these interrelationships.

Fornasari

Winter, 1988

### **E 431: *Moral Tradition of the Christian East***

A survey of moral teaching in the Eastern Churches from the Early Fathers to modern theologians. Special emphasis will be placed on understanding morality within the context of liturgy and spirituality.

Chirovsky

Winter, 1988

### **E 442: *Christian Ethics and Issues of Life and Death***

A study of medical ethics which deals specifically with issues of death and dying. Among topics treated are criteria for the determination of death, the ordinary-extraordinary means distinction, selective treatment of neonates, euthanasia, suicide and abortion.

Nairn

Spring, 1989

### **E 471: *Moral Development***

An investigation into development theories such as those of Piaget, Erikson, Kohlberg, Gilligan, and Fowler, and their implication for Christian ethics. Among topics discussed will be the notion of character formation, culture, and pluralism in ethics.

Nairn

Spring, 1988

### **E 481: *Sexual Ethics for the Christian***

A study of sexuality and sexual behavior, especially in unmarried Christians. It investigates the elements which form a Christian vision of sexuality as well as positions toward sexual conduct, including premarital sex and homosexuality.

Nairn

Fall, 1988

**E 482: *Medical Ethics***

A study of the relation of general ethical principles and methods to the concerns of the medical profession. Among topics treated will be experimentation with human subjects, organ transplantation, genetic engineering, in vitro fertilization, access to health care, and the interrelationships between the rights of patients, doctors, and society.

Nairn

Fall, 1987

**E 486: *Marriage As A Sacrament***

This course will examine the history and development of the theology of marriage in the Roman Catholic tradition. Special attention will be given to the sacramental character of marriage, dimensions of married life itself, and the importance of the virtue of fidelity.

Wadell

Fall, 1987

**E 488: *Marxist Humanism and Christian Faith***

The course studies the problems of the acculturation of the Christian faith within a marxist humanist matrix and political context. Key concepts and fundamental socio-political structures of marxism will be investigated and dialectically confronted with analogous counterparts of Christian faith and praxis.

Fornasari

Winter, 1989

**E 491: *Christian Conscience and Politics***

An exploration of the relation of Christian life to political life. The origin, place and role of conscience in both will be investigated. Conscience will be related to the historical realities of community and tradition and to the unity of theory and practice proper to political conscience.

Fornasari

Spring, 1988

**E 534: *Love and Justice***

An analysis, comparison, and critical assessment of two fundamental notions in Christian ethics and theology.

Nairn

Fall, 1988

**E 536: *Ambiguity in Moral Decision Making***

A critical assessment of R. McCormick's essay, "Ambiguity in Moral Choice," in relation to the tradition which preceded it and the continuing debate which has followed it. Among areas which will be covered are the notion of ethical borderline situations, the development of double-effect methodology, moral evil, and the direct-indirect distinction in ethics.

Nairn

Fall, 1987

**E 537: *Ethics and the Emotions***

One presupposition of ethics is that it deals with rational people acting rationally in situations after ample reflection. This course asks whether the above presupposition is in fact valid. In doing so, it will investigate both moral theories and psychological theories, especially those dealing with emotions and the unconscious.

McCarthy/Nairn

Winter, 1989

**E 541: *World Poverty, Development Liberation***

A theological investigation and assessment of the division of the world into rich and poor countries. Poverty, development and liberation as socio-political phenomena will be studied in the light of Scripture and Catholic social teaching. Their embodiment of the *kairos* for Christian communities will provide the focus.

Fornasari

Winter, Annually

**E 544: *Shaping An American Ethic***

Beginning with the book *Habits of the Heart*, this course will attempt to shape an ethic adequate to the challenges confronting the United States as it enters the twenty-first century. Major figures of the American tradition will be studied along with themes and issues pertinent to the U.S. situation.

Wadell

Fall, 1988

**E 551: *Spirituality/Liturgy and the Quest for Justice***

An examination of various models for linking spirituality/liturgy and the church's social justice mission. Included are contemporary reinterpretations of the Ignatian exercises, Thomas Merton, feminist perspectives, liberationist spirituality, and creation-centered spirituality.

Pawlikowski

Spring, 1988

**E 557: *The Social Responsibility of the Church***

This course will examine the various ways the Christian community has understood its responsibility to the world. Among those to be considered are Walter Rauschenbusch, John Howard Yoder, and Dorothy Day.

Wadell

Winter, 1989

**E 560: *Human Rights: Political and Ethical Perspectives***

An examination of various secular and religious bases for human rights; human rights in the Christian tradition; human rights and U.S. foreign policy.

Pawlikowski

Fall, 1988

**E 570: *Revolution/Liberation: Ethical Perspectives***

An examination of various interpretations of revolution/liberation as they have emerged in classical Western political philosophy, Third World thought and present-day theological and ethical literature. Special attention will be given to Latin American liberation theology.

Pawlikowski

Winter, 1988

**E 574: *The Moral Life in Literature***

This course will examine dimensions, themes, and issues in the moral life through works of literature, both classic and modern. Among authors to be studied are Mary Gordon, Mark Twain, Saul Bellow, and Walker Percy.

Wadell

Winter, 1988

Spring, 1989

**E 577: *Ethics and U.S. Foreign Policy***

A brief overview of trends in U.S. foreign policy; consideration of theological and ethical perspectives on U.S. foreign policy; the economic dimensions of foreign policy; human rights and U.S. foreign policy.

Pawlikowski

Winter, 1989

**E 580: *Theology and Ethics of Christian Marriage***

A guided reading and discussion course which deals with a Christian anthropology of human love, traditional church teaching on the theology of marriage, and some contemporary concerns and problems for marriage and family life.

Diesbourg

Winter, 1988

**E 584: *Moral Issues in Economics and Business***

The relationship between Christianity and the origins of modern capitalism; a Christian critique of Capitalism; the Corporate Responsibility movement; international economic issues; ethics in business.

Pawlikowski

Spring, 1989

**E 588: *Experience of Christ and Ethical Life***

The course is designed to study the implications of Christology for the life of the Christian community as an ethical community in an increasingly secular, scientific, culturally and religiously pluralistic world. The Christian tradition will be placed in dialogue with some significant non-Christian secular and religious authors.

Fornasari

Fall, 1987

**E 590: *Contemporary Social Problems***

An examination from a theological and ethical perspective of several key problems in contemporary global society. Special attention will be given to food, ecological and energy issues insofar as they impact upon Christian responsibility for world society.

Pawlikowski

Fall, 1988

**E 597: *Independent Study***

Content and structure by arrangement with individual professor.

## **Department of Christian Mission and Ministries (CMM)**

Staff: Herbert Anderson, Claude-Marie Barbour, Anthony Gittins, John Lozano, Isidro Lucas, Marie McCarthy (Chairperson), Thomas McGonigle, Ana Maria Pineda, John Szura.

Adjunct Faculty: Michael Hill, Robert Moosbrugger, Joseph Rabbiosi.

Visiting Faculty: Henry K. Zimon.

## **MINISTERIAL STUDIES**

**M 301: *Psychological Dimensions of Religious Experience***

This course will examine religious experience through an analysis of some phenomenological, sociological, and psychological understandings of the nature of religious experience. Particular attention will be given to common themes and dynamics which emerge from these various approaches.

McCarthy

Fall, Annually

**M 380-385-390: Basic Ministry Practicum**

A year-long group theological reflection upon supervised ministry to individuals at an approved site. Workshops in communication skills and cross-cultural awareness are required. This required core course is recommended for first year M.Div. students. (Approval of one's religious community or CMM Department required.)

Staff

Fall-Winter-Spring, Annually

**M 404: Jungian Psychology and Pastoral Practice**

In this course we will examine the major principles and themes in Jungian psychology and will explore various ways in which Jungian theory can be useful in informing pastoral practice.

McCarthy

Fall, 1987

**M 405: Introduction to Pastoral Care and Counseling**

This course aids students to develop and assess: 1) knowledge of Pastoral Counseling principles and dynamics; 2) skills in the face-to-face encounter; 3) ability to critique and learn from their counseling ministry. Considerable time is spent outside the class in practice and review sessions with peers and instructors. Limited enrollment.

Anderson

Fall, 1987

Winter, 1988

Spring, 1988

Fall, 1988

Winter, 1989

Spring, 1989

**M 408: Loss and Grief in Pastoral Perspective**

An examination of: 1) finitude as a human problem, 2) attachment as a human necessity, and 3) grief as the inevitable response to a variety of loss experiences throughout life including leaving home, material loss, divorce, as well as death. Ways of helping those who grieve will be explored.

Anderson

Fall, 1987

Winter, 1989

**M 409: Pastoral Care to Specific Groups**

This course presents the opportunity to explore through readings and field experience particular pastoral care issues focused upon specific groups. By arrangement with M.Div. Director.

Szura/Staff

Annually

**M 410: Spiritual Direction**

A survey of the history of the development of the notion of spiritual direction from its apostolic origins to the present. Treatment of the contemporary reality of spiritual direction will focus on the qualities of the director, the aims of the experience, and different types and forms of the spiritual dialogue. Students will engage in role-playing various colloquys and share in evaluating the experiences.

Moosbrugger

Fall, 1988

**M 412: Theology and Forms of Prayer**

Aim: To help students understand their own prayer life, to improve in it and to help others. After an initial study on prayer in New Testament, the course will offer an exposition of the different forms of Christian prayer (liturgical, private, ways of mental prayer, devotions in popular piety) considering their development in history and in different cultural situations.

Lozano

Fall, 1987

**M 413: Jesus of Nazareth: Reinterpreting his Spirituality**

Based on the twentieth-century research into the personality and history of Jesus, this course will attempt to give fresh understanding of the spiritual experience of Jesus as a source of inspiration for the spirituality of his disciples. A personal journal of readings and reflections will be required.

Lozano

Fall, 1987

**M 414: Thomas Merton and Dorothy Day: Two American Witnesses**

A study of the writings and spirituality of two important Twentieth century American Catholics.

Lozano

Spring, 1989

**M 415A: Spirituality for Ordained Ministers**

The development of the notion of ordained ministry with special emphasis on the formative period of the early Christian communities. Students will be encouraged to develop a synthesis of their own sense and experience of ministry and then to identify and articulate an understanding of spirituality which emerges from that sense and experience and sustains it.

Moosbrugger

Winter, 1988

**M 415B: Ministerial Spirituality**

A theological reflection on the interaction between personal growth and ministry. A preliminary look at the biblical tradition of the Servant of the Lord, to better determine the idea of ministry in its spiritual implications. New Testament Diakonia and commitment to the Church as a source of spirituality: preaching, leading prayer, healing, sharing. Tensions: prayer and activity, factors of growth and of alienation. The unifying role of faith, hope, love. Suffering in ministry. Experiencing the movements of the Spirit.

Lozano

Winter, 1989



**M 417: *Theology of Religious Life***

Starting from the common calling to Discipleship, a key concept in the Gospels, this course will examine the variety of Christian vocations in their specific relationship to the Church, to the world; the charisms proper to religious life: celibacy, solitude-community; the history and meaning of the commitments (Can vows be evangelical? Are perpetual commitments possible?).

Lozano

Fall, 1988

**M 418: *Christian Mysticism in Theological Reflection***

A study of the theology and spirituality of classic mystical sources in Christian tradition.

Lozano

Spring, 1988

**M 419: *The Experience of God in Human Oppression: A Spirituality of Liberation***

This course develops a reflection on present forms of spirituality of liberation (Latin American, Asian, Black, Feminist). It explores first the biblical models: Jesus facing the sufferings of God's children, Moses' Theophany in the midst of oppression. It then projects that model on the present situation, drawing inspiration from Paul VI's address to the Colombian peasants, August 28, 1968. Themes highlighted include appeal to a radical conversion, discipleship and commitment, poverty and the poor, the liberating experience of prayer, a ministry of solidarity, love and anger, the experience of the Spirit. The lives and writings of Helder Camara, Archbishop Romero, Pedro Casaldaliga, Martin Luther King and Dorothy Day are cited.

Lozano

Spring, 1989

**M 425: *Parish Management***

The course offers a biblical and traditional understanding of Stewardship as the foundation and impetus for careful financial and human resource management in a parochial setting. The course is a basic skill-building series on accounting, budgeting, banking, financial reporting, personnel management, taxes, law and risk management.

Hill

Spring, Annually

**M 428: *Pastoral Counseling in the Parish***

An advanced course designed to develop an approach to pastoral counseling in a parish context through role playing and critical examination of therapeutic methodologies in the light of theology.

Anderson

Winter, 1988

Spring, 1989

**M 432: *Hispanics in the U.S.: An Introduction***

A primer on Hispanics in the U.S.: Demographics and trends, history and description of major national groups; political participation; socio-economic characteristics and social needs; major initiatives and pending issues.

Lucas

Fall, Annually

**M 434: *Social Policy Issues Affecting U.S. Hispanics***

A discussion on current issues: immigration, bilingual education, political participation, civil rights, isolation and housing availability, and special populations such as farmworkers and migrants. Focus is on Hispanics in the U.S. and their unfinished socio-economic agenda.

Lucas

Spring, Annually

**M 438: *Hispanic Faith and Culture***

Religion and culture, faith and life are inseparable for Hispanics. How are these values expressed within the Hispanic community? What are the pastoral implications for the minister? This course will offer an opportunity to discover how the values inherent in Hispanic religion and culture affect ministry.

Pineda

Winter, 1988

**M 441: *Pastoral Care of Families***

This course will utilize the family life cycle as a framework for exploring the family systems perspective and its contribution to pastoral care in a parish. Students will examine their own families of origin as a resource for learning to think systems.

Anderson

Winter, 1988

**M 443: *Spirituality in Hispanic Communities***

A study of popular religiosity among Hispanics in the U.S. and Latin America. Home religious practices and ethical tenets; church attendance and cultural preferences; theological understandings and popular practices; music and liturgy; saints, images and prayer.

Pineda

Spring, 1988

**M 445: *Spirituality of Reform Movements***

This course will examine the Mendicant reform movements of the Late Middle Ages, the vision of reform in Martin Luther and John Calvin, the spirituality of the Society of Jesus and the reforming mission of Teresa of Avila and John of the Cross.

McGonigle

Spring, 1988

**M 446: *Significant Figures in Spirituality***

This survey course in the history of spirituality will examine the various ways in which Christian spirituality has been understood by examining the models of discipleship presented in classic spiritual writers and movements.

McGonigle

Winter, 1988

**M 471: *Perspectives on Human Development***

Our understanding of the dynamics of psychological and spiritual development in the human person profoundly affects our approach to ministry. In this course we will examine psychological and theological models of human development in an effort to understand the roles of growth, change, and crisis in the healthy human person.

McCarthy

Spring, 1988

**M 472: *Psychological and Spiritual Development in Women***

This course will draw on various psychological and theological models of human development in an effort to understand patterns, processes, and dynamics in women's psychological and spiritual development.

McCarthy

Spring, 1989

**M 473: *Aspects of the Hispanic Personality***

A study of personality development in the Hispanic communities in the U.S.: child-rearing and child gender roles; family and identity; nuclear and extended family; personality dysfunctions and intervention. This course is intended as a background to develop a Pastoral with Hispanic individuals and groups.

Lucas

Winter, Annually

**M 477: *Pastoral Ministry Module***

Pre-designated CTU workshops provide the context for a one credit course on a specific issue. By prearrangement with staff through assigned reading and accountability project.

Staff

Fall-Winter-Spring, Annually

**M 480-481-482: *Advanced Ministry Practicum: Religious Education***

Lucinio

Fall-Winter-Spring Annually

**M 483-484-485: *Advanced Ministry Practicum: Spirituality***

Moosbrugger

Fall-Winter-Spring, Annually

**M 486-487-488: *Advanced Ministry Practicum: Worship***

Ostdiek

Fall-Winter-Spring, Annually

**M 489-490-491: *Advanced Ministry Practicum: Community Building***

Lucas

Fall-Winter-Spring, Annually

**M 492-493-494: *Advanced Ministry Practicum: Social Justice***

Szura

Fall-Winter-Spring, 1987-88

Staff

Fall-Winter-Spring, 1988-89

The writing of a case history guided by a CTU consultant focusing on a year-long supervised ministry to groups at an approved site. Concomitant course or experience required. This required core course is recommended for M.Div. students after second year. (Approval of one's religious community or CMM Department required.)

**M 495: *Clinical Pastoral Education (six credits)***

By arrangement with M.Div. Director

**M 496: *Approved Summer Ministries***

Students have opportunity to minister during the summer at established sites, e.g., in political process ministry, in working with the marginalized and abused. Course elements include appropriate preparation, placement at an approved site, and integrative debriefing. By arrangement with M.Div. Director.

Szura/Staff

Summer, Annually

**M 497: *Pastoral Internship (six credits)***

A fulltime supervised ministry experience at an approved site for two consecutive quarters. This experience, normally at the end of the M.Div. program, introduces the student to important aspects of fulltime generalist ministry. By arrangement with M.Div. Director.

Szura/Staff

Annually

**M 503: *Christian Mission and Ministry Colloquium***

An annual interdisciplinary seminar on a subject, theme or issue of particular importance for ministry in a cross-cultural context.

Symbol, Ritual, and Conversion

McCarthy and staff

Winter, 1988

Marriage, Family, and Kinship

Anderson and staff

Spring, 1989

**M 510: *Psychology for Theology and Ministry***

This full-year three credit course meets about once a month. It provides opportunity to read and explore for pastoral, theological, and psychological value classical primary sources (great books) in psychology.

Szura

Fall-Winter-Spring, 1987-88

**M 513: *Ignatian Spirituality and The Discernment of Spirits***

A survey of the spiritual revolution initiated by Saint Ignatius of Loyola in the sixteenth century. A critical examination of the Spiritual Exercises and its influence on later and contemporary spirituality and piety. A study of the development of the notion of the discernment of spirits from the early Christian church down to the present.

Moosbrugger

Fall, 1987

**M 537: *Ethics and the Emotions***

See description under E 537

McCarthy/Nairn

Winter, 1989

**M 571: *Theology of Ministry***

This course will focus on the sources of Christian ministry: historical, biblical and experiential. It will study the origin and development of ministry, the emergence and evolution of ministerial structures, and the sources of ministerial empowerment.

Tebbe

Spring, 1989

**M 572: *Leadership for Ministry***

A course designed to explore the meaning of Church leadership and its relationship to ministry. Drawing on contemporary theories and the pastoral experience of students, the course will address communication, the role of a leader, appropriate leadership styles, and dimensions of planning for and facilitating change, and similar topics of importance.

Tebbe

Winter, 1988

**M 579: *Pastoral Care and Hermeneutics***

The task of pastoral care is to help people translate and interpret the stories of their lives. This course will explore the relationship between the interpretation of texts and the interpretation of persons as a way of understanding hermeneutics as a methodological resource for pastoral care.

Anderson

Spring, 1988

**M 580: *Pastoral Theology Seminar***

Throughout its history, the Church has reflected on pastoral ministry in a variety of ways. This seminar will examine contemporary writings on pastoral theology, practical theology, and ministry studies. Special focus on the pastor as supervisor.

Anderson

Winter, 1989

**M 597: *Independent Study***

Content and structure by arrangement with individual professor.

## WORLD MISSION STUDIES

**W 419: *Toward a Spirituality for Missionaries***

Limited to twelve participants, this class works together to address specific realities in the lives of missionaries, with a view to holistic spirituality and growth. We consider the call to personal conversion amid uncertainty, marginalization, poverty, embodiment and overwork. We seek an appropriate and a practicable spirituality.

Gittins

Spring, 1989

**W 430: *Cultural Orientation***

"Foreign" languages have "strange" sounds, and tones which can frustrate dedicated learners. Many people find it difficult to get started in a new language. We will learn some practical techniques — in phonetics and "ear-training" — which will really help in an essential missionary task: learning a local language.

Gittins

Fall, 1987

**W 447: *Religious Significance of Initiation***

Beginning with an overall understanding of the religious significance of initiation in general, this seminar will then focus on a particular case study of traditional Melanesian initiation. Within the context of dialogue between Christianity and other religions and cultures, theological and pastoral considerations regarding initiation will be discussed.

Schroeder

Winter, 1989



**W 457: *Melanesian Traditional Religion***

Through conversion and transformation, the Gospel offers fulfillment to the lofty aspirations of all faiths, within the on-going human-divine dialogue. This course will focus on the Melanesian traditional religion in relationship with this process while also considering themes and phenomena common to many other traditional religions.

Schroeder

Winter, 1989

**W 536: *African Rituals and Beliefs***

A study of African rituals for initiation, funerals, planting and harvesting, and dealing with witches. Also studied will be the African system of belief in supernatural beings and the symbolism of sacred places and shrines.

Zimon

Fall, 1988

**W 545: *Social Anthropology for Missionaries***

An attempt is made to "get under the skin" of other cultures, by means of lectures and seminars on a number of mission-specific themes. We consider interculturality, belief, values, socialization, language, reality, perception, thinking and meaning-making, and other aspects of social relationships.

Gittins

Fall, 1987

**W 546: *African Traditional Religion***

Contextualization, or the incarnation of the Gospel in cultures, is central to evangelization; yet without an informed respect for local cultural forms, the missionary remains ignorant and irrelevant. This course explores the traditional or primal religions as systems, looking for their coherence, resilience and rationale.

Gittins

Winter, 1988

**W 547: *Power, Dreams, Ancestors and Healing in Africa***

This course, by arrangement, is for individuals or small groups. It is open only to those with W 545 or equivalent, plus significant missionary experience. Consult instructor in Fall for Winter/Spring.

Gittins

Spring, 1988



**W 548: *Witchcraft and Witchcraft Mentality in Africa***

Witchcraft is a social fact, often little understood, dismissed or attacked by missionaries. As a personalist explanation of misfortune and a pervading mentality in contemporary society, it requires careful study. We will look for Gospel values in witchcraft, before we find it wanting.

Gittins

Spring, 1988

**W 561: *Trends in Mission Theology***

This is a small, seminar-style course, where some important issues in contemporary mission will be 'round-tabled'. Methods include lecture-presentations, prepared seminars, readings and discussion, and the topics will be selected by the class participants.

Gittins

Winter, 1988

**W 564: *Literacy, Orality, and Evangelization***

Jesus *spoke*, and ("non-literate") people *learned*. Today evangelization often depends on literacy, a medium inferior to orality in many ways. We consider the power of the spoken word in socialization, value-formation, pedagogy and knowledge; and we reassess our methods of evangelization accordingly. Class by arrangement, individuals/small group. Consult instructor in Fall.

Gittins

Winter, 1988

**W 592: *Lakota Belief, Ritual and Spirituality***

An exploration of some aspects of the belief, ritual and spirituality of the traditional religion of the Lakota Indians on the Rosebud and Pine Ridge Reservations (optional traveling seminar). Special attention will be given to the effects of western society and missionary approaches on the Lakota people, their culture and way of life.

Barbour

Winter, 1989

**W 595: *Mission Integration Seminar***

Designed for furloughed/returned missionaries and students wishing to debrief an Overseas Training Program or cross-cultural experience. Through guided sharing and mutual support, this seminar (available for 1, 2, or 3 quarters) helps participants process their mission experience and their re-entry into the home culture. (Individualized program available).

Barbour/Rabbiosi

Fall, Winter, Spring, Annually

**W 597: *Independent Study***

Content and structure by arrangement with individual professor.

**W 598: *World Mission Colloquium***

This is a team-taught seminar on various topics relating to mission:

*Spring, 1988:* Evangelizing real people: from theology to practice. Anthropology, psychology, ethics, pastoral sensitivity, ministerial experience and un-common sense, are some of the ingredients of this "quiche missionaire." Prereq.: previous ministry in another culture.

Gittins and staff

Spring, 1988

*Spring, 1989:* Ecumenism/inter-faith dialogue: A journey towards global spirituality and mission.

Prereq.: previous ministry in a cross cultural context.

Barbour and staff

Spring, 1989

## Department of Word and Worship (WW)

Staff: Kathleen Cannon, Edward Foley, John Huels, Kathleen Hughes, Jeanette Lucinio, Gilbert Ostdiek (Chairperson), Francis Tebbe.

Adjunct Faculty: Raphael Amrhein, Daniel P. Coughlin, Mark Francis, Frederic Hang, John O'Brien, David Wright.

### WORD AND WORSHIP STUDIES

**T 350: *Basic Principles of Catholic Worship***

A basic liturgy course to explore key dimensions, forms, and principles of pastoral liturgy through lectures, readings, practicum exercises, and study projects. Students are to participate in several lab sessions on dates announced at the beginning of the quarter.

Foley/Francis

Spring, 1988

Foley/Hughes

Spring, 1989

**T 355: *Sacraments: Theology and Celebration***

A basic course in sacraments which will explore the human religious experience of the faith community and its expression in sacramental celebration. The Rite of Christian Initiation of Adults will serve as a basis for the examination of new sacramental models.

Ostdiek

Fall, 1987

Hughes

Fall, 1988

**T 450: *Theology of the Eucharist***

A study of the origins and development of eucharistic liturgy and theology, with a particular emphasis on the eucharistic prayer. Theological reflection on the development of eucharist will prepare for the discussion of contemporary issues in eucharistic theology and practice.

Wright	Fall, 1987
Foley	Winter, 1988
Foley	Fall, 1988
Staff	Winter, 1989

**T 451: *Eucharist in Cross-Cultural Context***

In this course we look for a "fit" between the Western Christian Eucharist and the experience of other cultures. Drawing on liturgical and anthropological studies, we seek possible universals like commensality and sacrifice and work together towards the inculturation of the Eucharist and its appropriation by non-Western Christians.

Gittins/Ostdiek	Spring, 1989
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**T 455: *Initiation***

Historical, theological, and pastoral reflections on the experience and sacraments of Christian Initiation, with particular focus on the Rite of Christian Initiation of Adults as the norm for initiatory practice.

Francis	Fall, 1987
O'Brien	Winter, 1988
Staff	Fall, 1988
Hughes	Winter, 1989

**T 550: *The Liturgical Year***

This seminar course will trace the development of liturgical feasts and seasons, and their theological implications. Historical studies will prepare for reflection on the current shape of the liturgical year, and discussion of its celebration.

Wright	Spring, 1988
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**T 551: *The Liturgy of the Hours***

A seminar course which will examine the historical development of the Liturgy of the Hours from early Christian patterns of prayer through the reforms of Vatican II. Principals for pastoral adaptation of the Hours will be the final goal of the course.

Foley	Winter, 1989
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**T 552: *Language of Prayer***

This seminar will explore the ways in which liturgical language functions in Christian worship. Students will examine the structure, style, and content of various genres of liturgical prayer with particular attention to contemporary liturgical texts.

Hughes	Winter, 1989
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**T 554: *Great Books in Liturgy and Preaching***

A seminar on classical works which have shaped this generation of studies in liturgy and preaching. This three-hour seminar will meet twice each quarter throughout the year.

Huels/Staff	Fall/Winter/Spring, 1988-89
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**T 555: *Liturgical History and Adaptation***

This seminar will consider the broad panorama of liturgical adaptation in light of the major cultural shifts experienced by the western church during the centuries, from the Jewish-Hellenistic and Hellenistic-Roman periods, through the Franco-Germanic and medieval periods, to the modern missionary movement, liturgical movement, and Vatican II.

Francis	Winter, 1988
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**T 558: *Research Seminar in Preaching***

Students bring to this seminar their own research interests in preaching which are promoted and developed through guided readings and discussion and a final written project. An underlying goal in seminar sessions is the elaboration of a theology of preaching.

Hang	Fall, 1987
Cannon	Fall, 1988

**T 561: *Liturgy and Spirituality***

This seminar will explore the structures, prayer forms, rhythms, and theology of liturgical celebration with a view to uncovering the liturgical foundations and dimensions of a christian spirituality.

Ostdiek	Spring, 1988
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**T 562: *Music in Ritual***

This interdisciplinary seminar will examine music's function in human ritual, and more specifically in Christian liturgy. Initial work in the behavioral and social sciences will prepare the groundwork for theological reflection on the role and meaning of music in today's worship.

Foley	Fall, 1987
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**T 563: Liturgical Environment**

This seminar will explore both theory and practice of designing and renovating liturgical environment, through seminar sessions, readings, and site visits.

Staff

Spring, 1989

**M 421: Church and Structure**

An introductory course in canon law, briefly treating the nature, role and history of canon law; Church structures; the Eastern rites; ministries and holy orders; clerical discipline; the teaching office; acts of divine worship other than sacraments; sacred places and times; and general norms.

Huels

Fall, Annually

Winter, Annually

**M 422: Legal Aspects of the Sacraments**

A survey and practical application of the canon law regulating baptism, confirmation, eucharist, penance, anointing of the sick, and marriage.

Huels

Winter, Annually

Spring, Annually

**M 449: Communication Skills for Public Ministry**

Students will examine the nature and dynamics of the human communication process as it applies to 1) oral interpretation of literature, 2) rhetorical design and public discourse, 3) mass media. Seminars, discussions and skill development through specialized concentration in one of the three areas above. Emphasis on refinement of communication skills required in public ministerial settings.

Hang

Fall, Annually

Winter, Annually

Spring, Annually

**M 450: The Homily in the Sunday Assembly**

This is a foundation course for those who are to preach the Word of God. Through lecture and practicum, students will explore the principles and practice of liturgical preaching. Topics treated will include the authority of the Word of God, the nature of the biblical homily and its place in liturgy, the lectionary, development of method and style. Emphasis on practical application. Limited enrollment; CTU M 449 or equivalent recommended.

Cannon

Fall, 1987

Winter, 1988

Cannon & Hang

Spring, 1988

Hang

Fall, 1988

Cannon

Winter, 1989

Spring, 1989

**M 451: Preaching in the Non-Eucharistic Setting**

This course is directed toward the broad dimension of preaching in settings other than the Eucharist. It is a basic exploration of the theology and methodology of preaching in various types of situations. Students will explore the demands and possibilities present for the preacher in situations such as retreats, services of Word and Communion, wake services. CTU M 449 or equivalent recommended.

Cannon

Winter, 1988

Winter, 1989

**M 452: Retreat Preaching**

This course will deal with the creative preparation and effective delivery of sermons for programs of special proclamation, such as retreats, parish missions, renewals, crusades, revivals, rallies, and similar occasions. It will also touch upon the theology of such programs and the spirituality of the proclaimer. Pre-requisite: M 450 or equivalent.

Amrhein

Winter, 1988\*

\* weekend intensives: January 8-9, February 5-6, February 26-27

**M 455: Electronic Communications And The Church**

A seminar course which will examine the developing technologies and electronic media functioning in the church today. Discussion and projects will focus on the numerous pastoral challenges and opportunities such media provide, especially in the areas of preaching and religious programming.

Hang

Winter, 1988

**M 463: Wholistic Parish Education**

This course helps the minister design, plan and work with staff and volunteers in a total parish religious education program. Class sessions include adult catechesis, evangelization, sacramental preparation, principles of cultural adaptation and education of the parish in prayer and social justice.

Lucinio

Fall, Spring, Annually

**M 464: Sacramental Catechesis**

This course will address the complementarity between liturgy and catechesis. Attention will be given to defining the needs of the community being catechized — adults, youth, children — and development of programs and teaching methodology to serve these needs.

Lucinio

Winter, Annually

**M 474: *Lay Leadership of Prayer***

A practicum in the leadership of the community's non-sacramental prayer, including Hours, catechumenate rites, wake and graveside services, penance services, services of Word and Communion, and ministry to the sick. Students not anticipating ordination may work toward worship competency in this course.

Hughes

Spring, 1989

**M 475: *Worship Practicum I***

This practicum includes briefings and a series of lab sessions designed to help the candidate for ordination to the priesthood to work toward competency in the leadership of the community's sacramental rites, including Initiation, Weddings, Wakes and Funerals, and with special emphasis on the Eucharist.

Foley

Fall, 1987

Wright

Winter, 1988

Coughlin

Spring, 1988

Hughes

Fall, 1988

Staff

Winter, 1989

Foley

Spring, 1989

**M 476: *Worship Practicum II***

This practicum includes briefings and a series of lab sessions designed to help priesthood candidates work toward competency in the pastoral care and anointing of the sick and in the ministry of reconciliation, with special emphasis on the reconciliation of individual penitents. Open to students in their final year.

Ostdiek

Winter, Annually

O'Brien

Spring, 1988

Staff

Spring, 1989

**M 520: *Liturgical Law***

The seminar treats key liturgical issues which have pastoral and canonical implications with the goal of the student's acquiring a facility for interpreting and applying liturgical law in practice.

Huels

Spring, 1988

**M 521: *Liturgical Music: Principles and Performance***

This course is designed to develop resources and skills in liturgical music. Participants will sing with the choir for school celebrations, and in a tutorial setting further develop some musical resource or skill for the liturgy, e.g. vocal training, keyboard skills, theory and composition, etc.

Foley

Fall, Winter, Spring, Annually

**M 523: *Religious Law***

Through lecture and through class discussion drawing on the participant's experience in religious life, the seminar aims to provide a practical knowledge of the canon law for members of religious communities, covering such topics as internal governance, relation to Church and hierarchy, rights and obligations, formation, apostolate.

Huels

Fall, 1987

Spring, 1989

**M 552: *Advanced Practicum in Preaching***

This course is designed for those already familiar with the basic exegetical and homiletical skills. The course will explore homiletical methods, the role of imagination in preaching, preaching in relation to theology and/or Scripture. Open to students who have taken a CTU 400 level course or Cluster equivalent in preaching. Limited enrollment.

Cannon

Spring, 1988

Hang

Spring, 1989

**M 553: *The Preaching Tradition***

An historical perspective on preaching from the New Testament to the present. The method will be to examine sermons from great preachers through the centuries and to assess the strengths and weaknesses of their respective methods.

Cannon

Winter, 1989

**M 564: *Education for Religious Adulthood***

A course designed to enable participants to appropriate resources for adult learning in order to engage more effectively in ministry. Participants will examine contemporary adult learning theories and become acquainted with the literature of adult development as it relates to ministry.

Tebbe

Winter, 1989

**M 565: *Christian Education: Remembering for the Future***

Drawing from the insights of the tradition by focusing on key personalities and classics in literature that have influenced the way the Church has engaged in its educational ministry, this course will seek to discover what the past has bequeathed to the present as well as identify responses toward the future.

Tebbe

Spring, 1988



**M 578: *Worship and Pastoral Care***

This course is designed to help the student develop an approach to pastoral ministry that integrates the perspectives of individual and family life-cycles with pastoral aspects of the liturgical celebrations that mark those cycles for Christians.

Anderson/Ostdiek

Fall, 1988

## **INTERDISCIPLINARY/INTEGRATIVE STUDIES**

**I 444: *Priesthood in the Roman Catholic Tradition***

A study of the origins of the Christian presbyterate in the early Church, its gradual transformation as the Church becomes a political power, its reformation in the sixteenth century, its image from the seventeenth to the twentieth centuries, and its renewal at Vatican II.

Bevans

Spring, 1989

**I 460: *Training For Cross-Cultural Ministry***

A quarter-long intensive (based on Paulo Freire's methodology), providing theological, spiritual and experiential dimensions, designed to help participants prepare for cross-cultural ministry in the Third World or at home. Emphasis is placed on ecumenical/interfaith dialogue and the development of attitudes for global mission and spirituality.

Barbour/Doidge

3, 6, or 9 credits - Fall, Annually

**I 515: *M. T. S. Colloquium***

An adult learning seminar designed to facilitate the integration of ministry experience with the study of theology for the M.T.S. degree candidate.

Tebbe

Fall, Annually

**I 530: *Iconography: Theory and Practice***

An in-depth study of Eastern Iconography with attention to history, theology and spirituality, coupled with visits to local churches and guest lectures by experienced iconographers who will give actual instruction in the techniques of "writing" an icon. Limited enrollment.

Chirovsky

Spring, 1988

**I 580: *Hermeneutics***

A survey of some of the principal theories of interpretation in contemporary theology. Attention will be directed to their application in a variety of situations, with particular attention to New Testament texts.

Karris/Schreiter

Fall, 1988

**I 595: *Pastoral Mission Statement Colloquium***

This seminar facilitates, through peer review, the completion of the Pastoral Mission Statement, an element of the M.Div. Resume. This course is for M.Div. students nearing the end of their program.

Szura/Staff

Spring, Annually

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M.Div., M.A., Catholic Theological Union; S.L.L., S.L.D. (cand.), Sant' Anselmo University, Rome.
- Frederic Hang, C.S.S.R.**, *Lecturer in Preaching and Communications*  
M.Div., M.R.E., Mt. St. Alphonsus Seminary; M.A., Marquette University; M.P.S., Loyola University.
- Michael Hill, O.F.M.**, *Lecturer in Ministry*  
M.Div., St. Louis University; M.S.A., University of Notre Dame.
- Robert Moosbrugger, O.M.I.**, *Lecturer in Spirituality*  
M.A.T., College of Saint Thomas; M.Div., Weston School of Theology; S.T.L., S.T.D., Pontifical Gregorian University, Rome.
- John J. O'Brien, C.P.**, *Lecturer in Liturgy*  
M.A., St. Michael Seminary, Union City, N.J.; M.A., St. John's College, Collegeville, Minn.
- Theodore Ross, S.J.**, *Lecturer in Church History*  
Ph.L., West Baden College; M.A. (History), M.A. (Theology), Loyola University; S.T.L., Bellarmine School of Theology.
- Joanne Seiser, S.N.D. de N.**, *Lecturer in Ministry*  
M.A., St. Louis University; D.Min., St. Mary of the Lake University.
- William Stenzel**, *Lecturer in Ministry*  
M.Div., S.T.B., D.Min. (cand.), St. Mary of the Lake Seminary.
- David Wright, C.P.**, *Lecturer in Liturgy*  
M.A., M.Th., Aquinas Institute; Ph.D., University of Notre Dame.
- Cyrilla Zarek, O.P.**, *Lecturer in Ministry*  
M.A., Siena Heights College.
- Henryk Zimon, S.V.D.**, *Visiting Professor of Ethnology and Comparative Religion and Divine Word Scholar in Residence, 1987-88*  
Ph.D., University of Fribourg.







# CATHOLIC THEOLOGICAL UNION

## TUITION AND FEES: 1987-1988

### TUITION

Credit or Audit. . . . .	\$155.00	per hr
Balance of Educ Costs (B.E.C.). . . . .	11.00	per hr
<i>(Add to Participating Communities only)</i>		

### FEES

General Activity Fee (all students). . . . .	2.00	per hr
Matriculation. . . . .	30.00	
Student I.D. Card . . . . .	3.00	each
Transcripts . . . . .	5.00	each
Graduation . . . . .	75.00	
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Thesis/Project Direction. . . . .	465.00	
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Shalom Ministries:		
Cross-Cultural/Adv Min Pract . . . . .	TBAr	

### HOUSING

Sept 15 - June 15	: 5401 Bldg	\$1,980.00
June 15 - Sept 15	: 5401 Bldg	330.00
Summer Day Rate	: 5401 Bldg	10.00
Guest Rooms	: All Bldgs	12.00
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10 Month Contract	: 5326 Bldg	2750.00
9 Month Contract	: 5326 Bldg	2365.00
Less than 9 months	: 5326 Bldg	310.00 per mo
<i>(Rates change July 1 although contract period may differ.)</i>		

### FOOD SERVICE

Fall Quarter (9/20/87-12/12/87)	\$ 752.00
Wnt Quarter (1/4/88-3/20/88)	698.00
Spr Quarter (3/29/88-6/5/88)	625.00

*All tuition and fees subject to annual change.*





# CATHOLIC THEOLOGICAL UNION

## ERRATA:

Page 1:

**SOCIETY OF THE DIVINE WORD**  
Chicago Province (Corporate Member)

Page 45

**Omit B 546:** *Integrating Seminar: Biblical Spirituality Program*  
(This course is properly listed under B 596.)

Page 46:

**H 307:** *The Christianization of Europe* and **H 310:** *Christian Reformation and Counter-Reformation History* will be taught by C. Borntragger

Page 58:

**W 536:** *African Rituals and Beliefs* will be offered in Fall, 1987

Page 59: ADD:

**W 580:** *Marriage as Process*

'Love and marriage ... horse and carriage'. To what extent is this feeble, culture-bound metaphor detrimental to understanding marriage as a social institution in non-Christian experience? We will look across cultures at marriage-as-process, assessing its compatibility with the ideal of Christ.

Gittins

By arrangement; please contact instructor as early as possible in the academic year.

**W 582:** *Calculating Women*

An anthropological study of ambiguity and ambivalence. A reading course on roles and statuses of women, assessing cultural and social attitudes to change. Should missionaries work to improve women's status, without reference to social structures? Is human dignity a relative concept?

Gittins

By arrangement; please contact instructor as early as possible in the academic year.

Page 67:

**Claude-Marie Barbour**, *Professor of World Mission and Associate Director of World Mission Program*

**Andriy Freishyn-Chirovsky**, *Assistant Professor*

Page 68:

**John Lozano, C.M.F.**, *Professor of Spiritual Theology*

Page 70

**David Wright, O.P.**, *Lecturer in Liturgy*

ADD

**Roger Schroeder, S.V.D.**, *Viting Lecturer in Missiology and S.V.D. Scholar in Residence*  
L.Miss., Gregorian University; D.Miss (Cand.), Gregorian University.





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